

A
B R I E F F E
A D M O N I T I O N
T O A L L E N G L I S H
C A T H O L I K E S,
C O N C E R N I N G

A late Proclamation set forth against them.

D E D I C A T E D T O T H E

Queenes most Excellent Maiesty.

Togeather with the Confutation of a Pamphlet, newly published, cōcerning a Decree of the Sorbon at *Paris* &c.

A N D

An Epistle to Doctor King, in the behalfe
of the Iesuites.

By M. C. P. 16



*Let the Reader be Bound
in this way please to happen*

*V*nusquisque non iudices, & non arguatur vir: populus enim tuus sicut *Caspar*
hi, qui contradicunt Sacerdoti. Ose .4.

Let not every man iudge, and let no man be reprehended: for thy
people is like them, who contradict, and gayn-say the Priest.

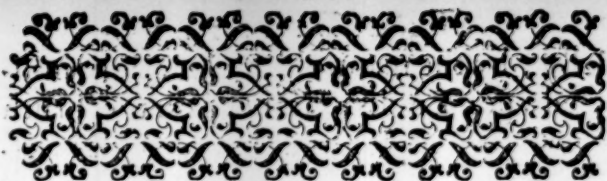
Permissu Superiorum. M. DC. X.

60. Mercurius.

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I



THE
EPISTLE
DEDICATORY,
TO THE QUEENES
MOST EXCELLENT
MAIESTY.

MOST MIGHTY
PRINCESSE,

It hath alway bene accounted Honorable, for great Personages, to haue pittie and compassion of afflicted and distressed Soules; but especially if they were Guiltlesse and Innocent; and suffered for a Good, yea for Gods Cause.

A most fit occasion of exercising this Heroicall Act, is now offered to your Ma-
* 2 iesty

THE EPISTLE

iefty, by the manifold molestations inflicted vpon English Catholikes: the Truth of whose Religion and Innocency is briefly conuinc'd in this ensuing Treatise: for which cause I haue thought it no presumption, to commend them both to your Royall Protection.

Hest. 4.

The history of *Hester* is not vnknowne to your Maiesty; and no doubt her Example deserueth no lesse Imitation, then Admiration. By her mediation with King *Assuerus*, the Nation of the *Iewes* was deliuered from an vniuersall ouerthrow: And why should not *Queene Anne* preuaile as farre with King *James* for Ancient and Christian Catholikes? Can any doubt, but that he would extend the Golden Rod of Clemency, toward his dearest spouse? Yea rather deuide his Kingdome, then deny her request? His Maiesty is already informed of former seruices, performed by Catholikes, both to his Mother of Happy Memery, and Himselfe; for which they craue no other recompence nor reward, but the recalling, and repealing of such Proclamatiōs, & Lawes,

as

DEDICATORY.

as their Aduersaries vpon false suggestions
haue procured against them.

This did Queene *Hester* obtaine of
King *Assuerus* for the Iewes. This we Ca-
tholiks beseech your Maiesty to motion
for vs. But yet not with that earnestnesse,
which good *Mardocheus* used; who spared
not to tell the Queene, making some dif-
ficulty, that though she held her peace,
the Iewes should be deliuered by some o-
ther meanes; but that she, and her Fathers
House should perish. Only we will vrge,
that which immediatly followeth, *VVho*
knoweth, whether this was the cause of your Ma-
iesties comming to the Crowne, that you might be
prepared against such a time?

This also we adde, which may make the
matter more easie: We desire no mans
harne, but our owne good: we wish for
no mans fall, that we may arise: we would
reioyce, but would haue none to sorrow.
When our Countrey was separated from
the Catholike fayth and Church of *Rome*;
all was done by great force and violence:
We hope when it shall returne, all vwill
be compassed with a contrary course: and

THE EPISTLE

we would willingly admit that exposition, which one hath made of *S. Edwards* vision, if it had no other difficulty in it, then this.

Two monkes, which this holy King, had byn familiarly acquainted with in *Normandy*, and were now Saints in heauen, appeared vnto him, and tould him of his Countreys comming to a better estate, by proposing vnto him this Probleme: A greene tree being cut from the body, let it be separated the space of three acres from the root; which when no mans hand cōpelling it, no necessity vrging it, returning to the body, shall come againe to the ancient root, and taking sap shall flourish and beare fruite againe; then &c. By this greene tree (saith my Author) we may very well vnderstand, the kingdome of *England*, of which *S. Edward*, and these holy Monkes conferred: the cutting it from the body, was the deuiding it from the rest of Christendome: and the separating it from the root, was the deuiding it from the Sea Apostolike, for the space of three acres, that is, for the time of three Princes raigns; King *Henry*, King *Edward*, & *Q. Elizabeth*.

Wher-

DEDICATORY.

Wherefore now, what are we to expect but
 that without all compulsion or constraint,
 it should returne to the body and root a-
 gayne, & begin to florish with Catholike
 doctrine, and beare fruit of good workes,
 by receauing the sap of grace, which cānot
 be out of the vnity of the Cath. Church;
 which consisteth of the foresaid head and
 members? Thus he. And howsoeuer (as
 I sayd) the rest might be approued, we
 should like passing well, this facility and
 sweetnes, without force or violence. And
 therfore do earnestly wish, that as the se-
 paration betwixt K. Henry & Q. Catharine
 was a great beginning of that other breach;
 so the inseparable loue of King James and
 Queene Anne, might restore vs to our an-
 cient vnion. The very attempting of this
 Noble & Godly enterprise deserueth im-
 mortall prayse: *Henricus rosas, Iacobus regna,*
 oh, that we might adde, & *Anna Ecclesias!*

*a preface
 for it hath nothing
 all & finished
 G. 65*

Your Maiesties most faithfull seruant,
 & humble Oratour,

M. C.

76677

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T H E



THE
P R E F A C E
T O T H E
Catholikes of England.

IT is not for any doubt of your constan-
cy in Gods cause (most worthy and re-
nowned Confessours of Christ) that I
haue thought it necessary , to admonish
you at this present: for thanked be the
Authour of all goodnesse , through the
comfort and strength which he hath giuen you , you haue
bidden many of these brunts , and remayned stedfast &
vmmouable amidst the boysterous winds , and swelling
waues of this tempestuous sea: so that by Gods grace I veri-
ly hope , that you are in no more daunger to be ouercome
by the force of any persecution whatsoeuer , then the Isle
it selfe of our dearest Countrey is to be ouercome by the O-
cean , which compasseth it round about. For the same Lord,
who hath included this in certain boundes , putting barres Iob. 38.
and dores vpon it , and giuing it leaue to come so farre ,
and not to passe any further , appointing where it should 1. Cor. 10.
breake his raging billowes , will not suffer you to be temp-
A ted

THE PREFACE.

*ted above your power, but will abbreviate the dayes of your
Matt. 24. tribulation for the loue, which he beareth, and the care
he hath of his elect. And in the meane time I make no
doubt but you will wholly conforme your wills to his, ac-
knowledging all to proceed from his Paternall prouidence
for your greater good, most ioyfully accepting of that
cuppe, which he giueth you with his owne hand, hauing
first drunke of it himselfe, and by that meanes made it not
onely very profitable, but also exceeding pleasant to
his deare friends.*

*Wherefore now I meruaile not, that you often a-
Rom. 8. nimate your selues, saying with S. Paul: I esteeme
not the sufferinges of this time condigne to the fu-
ture glory which shall be reuealed in vs: because
1. Cor. 4. as the same Apostle teacheth, this short and light tri-
bulation, which we may endure for the present,
worketh in vs an eternall weight of glory, high a-
boue measure. And he presently yieldeth the true rea-
son of this your iubiley and comfort, because you do not
contemplate and consider the thinges which are seene,
but those which are not seene: for those which are
seene, are temporall, but those which are not seene, are
eternall: And therefore no doubt you are moued by
such considerations to contemne the one, that you may
obtaine the other, esteeming it a great happinesse, as
it is indeed, to be admitted to this Royall Exchange.
Yea I am so fully perswaded of your courage in Gods
cause, and your perseruance in his seruice, that I am
not afraid to vse that confident speech of the same A-
Rom. 8. postle in your behalfe: Who shall withdraw you from
the loue of Christ? tribulation? or oppression?
or hungar? or nakednesse? or daunger? or per-
secu-*

THE PREFACE.

secution? or the sword? (as it is written, that we are mortified for thee all the day long: we are accounted as sheep for the slaughter.) *But you overcome in all these conflicts, for his sake, who hath loved you. For I am certainly perswaded, that neyther death, nor life, neyther Angells, nor principalities, nor powers, neyther thinges at hand, nor to come, neyther strength, nor height, nor depth, nor other creature, shall be able to separate you from the charity of God, which is in our Lord I E S V S Christ.* Psal. 41.

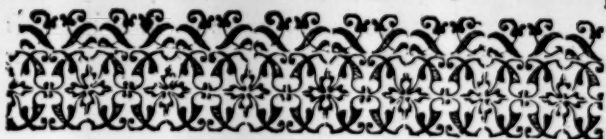
This certaine perswasion of your constant perseuerance is the cause, why I haue chosen, upon this occasion, to write something brieely, rather by way of Admonition, then of Exhortation, and that chiefly to this end, 1. Cor. 1.
that you may all say the same thing, and there be no schismes nor diuisions among you; but that you be perfect, in the same sense, and in the same sentence. For since you may deservedly expect, that we who line abroad, should be mindfull of you at home, and giue you such assistance as absence doth permit: I cannot conceyue in what kynd we may concurre better to your comfort, then in this: since that our chiefest commodity is, that we haue both leasure and liberty to write: both which are wanting to our dearest brethren, your louing Fathers, who spend their time, in labouring amongst you, with whom we fully agree in hart and iudgment: and will deliuer nothing which may be doubtfull, or iustly called in question. N. yther shall our owne present security make vs lesse feeling of your sufferings: from which we exempt not our selues any longer, then the care of your good and welfare shall so require.

THE PREFACE

And therefore God willing, we will commit nothing to writing, which we will not be ready to avouch, in any tribunall whatsoever, bearing notwithstanding, as it is just we should, the highest respect to the highest tribunall of God himselfe: To whose holy protection I commit you, and my self, and so ever rest

Yours most assuredly in Christ Iesus,

M. C.



A BRIEFE
ADMONITION
TO ALL ENGLISH
CATHOLIKES,
CONCERNING
A late Proclamation set forth
against them.

CHAP. I.

*How Catholikes ought to stand affected to the Kings
most Excellent Maieslie.*

MY meaning is not at this time to
inlarge my selfe with any long dis-
course, to declare the duty of sub-
jects to their Soueraignes; because
this were altogether needlesse,
since all the Catholiks of Englād,
are no doubt long since throughly
instructed herein: and besides, much from my pur-
pose at this present, which tēdeth only to treat of such
points, as this late Proclamation ministreth ynto me.

Prou. 8.

Math. 22.

Rom. 13.

Tit. 3.

1. Pet. 2.

For who knoweth not that Kings do raigne by gods order and appointment? That we must giue to Cesar that which belongeth to Cesar; euen as we must giue to God, that which belongeth to God? And that euery soule ought to be subiect to the higher powers; yeelding the all due obedience, honour, and other seruice, which they can iustly exact, or require? That therfore which I intend briefly to touch at this time, is, the iust motiues of loue and hope, which his Maiestie giueth of himselfe to Catholikes, euen in this his publike decree against them; for I will also omit many other considerations to the same effect, which might easily be drawne, eyther from his Maiesties owne Person or actions, or from the happy memory of his blessed Mother. First then who can choose but much affect & loue that care & zeale which this great Monarch hath as it were naturally engrafted in his hart? what noble and religious effects would proceed from so worthy a disposition, if it were once fully possessed with the ancient, true, Catholike and Christian Religiō indeed? In which respect no doubt all good Catholikes are farre from conceyuing any the least indignation against this their Prince, but are exceedingly moued to compassionate his former education, which hath so much abused and altered his naturall inclination; and do daily offer vp their most humble and harty prayers to him, in whose hands the hart of our King is, that he will vouchsafe to incline it to his owne naturall propension, against the sway of his education; and much more to perfect it with his diuine grace, without which naturall, good propensions are not sufficient. And to performe this the
more

Prou. 21.

more effectually, we are not a little encouraged and incited, by that naturall and accustomable clemency which he often mentioneth, as the only motiue of the fauour and mitigation which he vseth in this Proclamation. By which we may easily conceaue how great and admirable it is; since that it alone was able in some part to stay the force of his indignation conceiued against vs, not only in respect of our religion, in which he taketh vs to be deceaued: but also of our doctrine concerning Princes, which he houldeth to be detestable, and oft put in practice; especially being vrged by the humble petition of both the Houses of Parliament, who craued nothing but the execution of his owne lawes against vs; so that conscience, honour and safety seemed to stand against vs, and only his Maiesties naturall and accustomable clemency for vs; which notwithstanding preuailed so farre in our fauour, that wheras the Parliament humbly moued his Maiesty, that all Catholikes might be sent home and discharged the Citty of London, before the creation of the Prince: yet his Maiesty in consideration of such important businesse, as Catholikes might haue concerning their particular estates in the Tearme following, was contented to giue them leaue to stay, not only the time of the creation, but welnigh a month longer, euen vntil after the Tearme: & the also not absolutely forbidding their returne, but only that it should not be, without speciall licence had therunto: which we haue good cause to hope may be obtained, when iust necessity shall so require. And heere is no small occasion offered vnto vs of hope, that the Princes Highnes will succeed his Maiesty no lesse

in this vertue of clemency towards distressed Catholikes, and the rest, then in those ample possessions and dominions, to which he was most rightfully declared Heire apparent, at this his creation. For questionlesse this matter concerning him so neerely, if his Highnesse had but shewed the least distast or dislike at the presence of Catholikes, or any small desire of their absence, his Maiesty would haue condescended to his dearest Sonnes request.

And by this we haue iust cause to conceyue, that such other limitations and restrictions of penalties, as we find in other points of this Proclamation, proceeded from the same fountaine of clemency in like manner; as that Catholikes should haue left them, for the necessary defence of their house and persons, so much armour, as by the lawes is prescribed: And finally, that all Priests should be banished now this third time, rather then any other more seuerer course should be taken against them. For it is to be feared that his Maiesty was moued by those of the Parliament, to more extremity, then he thought good to vse, in these pointes also, as well as in the former. And yet it seemeth not probable in many respects, that all of both Houses did in their hearts desire, that Catholikes should be so hardly vsed: though they iudged it more expedient to remit all to his Maiesties moderation and clemency, of which they were well assured; then to expose themselues to the violent fury of such, as were the first broachers, and most earnest pursuers of this vncharitable inuention. I see very well, that notwithstanding all this mitigation, the burthen laid vpon Catholikes is exceeding heauy, neither

neither is it my intention to adde new affliction vnto them, by esteeming little of their calamities : but only to put the in mind, that how great soeuer they be, yet they might be greater, and had byn so, if his Ma^{ties} naturall and accustomed clemency had not caused some mitigation : which is allway to be most thankfully acknowledged, and ought to encourage vs to beare the rest with more alacrity ; and to liue in hope, that God in time will graunt vs the effect of our continuall prayers . Neither doth the matter seeme to be so farre of; as some may imagine, yea in my opinion his Maiesty can hardly come neerer to our religion, vnlesse he should actually imbrace it, the by acknowledging himselfe to maintayne and professe the ancient and true Catholike religion . Which that it may the more plainely appeare , I thinke it not amisse to declare it perspicuously in a brief discourse: that so Catholikes may receaue the more comfort, and his Maiesty, if he shall vouchsafe to take a view therof (as his commendable custome in this kind, giueth vs good cause of hope) may at least see , that we deserue no hard vsage in respect of our religiō, since it is the same, which he acknowledgeth to be the truth.

for there is no doubt but hee doe not seeke to change it at yet I trust

CHAP. II.

That the ancient & Catholike Religion , is the only true Christian faith.

TH v s then his Ma^{tie} writeth in the beginning of his Proclamation: *The principall care that a Religious and wise King ought to haue, should be for the maintenance, and propagation, by all*
B
godly

godly, lawfull, and honest meanes, of the true Catholike and Christian Religion &c. And a little after he mentio-
 oneth, the care and zeale which he hath ever carryed for
 the mayntenance and propagation of this ancient and Ca-
 tholike religion &c. In all which we wholly concurre
 with his Maiesty, and cannot sufficiently commend
 his care and zeale in this behalfe. And therefore should
 be exceeding loth, that through any default or negli-
 gence of ours, his Maiesty, or any other, who so much
 reuerence the auncient, and Catholicke Christian
 religion, should be misinformed or mistaken, in dis-
 cerning which indeed, and in very truth, is this anci-
 ent and Catholike Religion; least setting their affe-
 ction vpo some other sect, instead of the true Church,
 they might not onely harme themselues, but others al-
 so, whome out of their zeale and care, they labour to
 draw after them. And yet because many are not com-
 thus farre, that this small discourse may be more pro-
 fitable to all sortes of people, I thinke it fitting, by
 way of Preamble to the rest, to proue that, which his
 Maiesty affirmeth, or at least supposeth as a matter out
 of all doubt and question; viz. that the ancient and
 Catholike religion, is the only true and Christian
 faith; for there haue not wanted some, and among
 them *Caluin* himself, who thought antiquity to be no
 inuincible argument of the true Church. And the ve-
 ry same iudgment haue many of the Churches being
 Catholike: in so much as the *Lutherans* of *Saxony* af-
 firme, that *Luther* vsed not this phrased, that any thing
 was Catholikly to be vnderstood: and *Beza* calleth
 this word *Catholike* a most vayne name: yea some
 haue bene so bould, as to change this word *Catholike*
 in

Lib. 4. In-
 stit. c. 2. §. 3.

In colloq.
 Alieberg.
 1568.
 Praef. in
 nou. Testa.
 1565.

in the Creed of the Apostles , into the word *Christian*: and *Caluin* himsele in his Institutions , tooke it to be his beit course to passe this article of the Creed ouer very briefly : least if he had entred into any large discourse , he should haue bene inforced to entangle and shame himsele. Others haue endeauoured to wrest this word to diuers new and strange senses , that so they might the more easily deceyue the simple : but they haue rather thereby discovered themselues to be of those , who haue indeed a shew of piety , but do deny the force and vertue thereof . Wherefore briefly to confute all these idle imaginations and false assertions , it will be necessary to shew , that the true Church , is more ancient then any heresy whatsoeuer : as beginning at Christ and his Apostles , and continuing to the worldes end , whereas all heresies arose afterward , some at one time and some at another , & lasted not long : and likewise that the true Church is truly Catholike both in name and deed : alway re- taining this name , and being vniuersall , by hauing taken possession of all nations , according to the promises made to , and by Christ in the Scripture.

First then , that the true religion is more ancient then any heresy whatsoeuer , may be proued very plainely , by that Parable of our Sauour , in which he declareth , that the good seed was sowed before the tares , cockle , or darnell : and *S. Iohn* affirmeth of the heretikes in his time , that they were gone out of the Church , *ex nobis prodierunt* , they went out from among vs : according to which *S. Paul* testifieth to those of *Ephesus* , that there would arise among themselves such as would speake perversly , to draw disciples

See Staple-
ton princip.
fil. relect.
controu. 2.
q. 4. d. 3.

Matth. 13.

1. Iohn. 2.

Act. 10.

- disciples after them, of which number were *Hymenaeus* and *Philetus*, who as the same Apostle witnesseth, fell from the truth: and for this cause he calleth hereby a shipwrack. And with this agreeth very well that of old *Tertullian*, who obserued that heretikes scarce euer indeauored to conuert any Heathens or Pagans, but onely to peruert Catholikes: *Nostri suffodiunt (saith he) ut sua aedificent*. They digge vp our foundations, to build vp their owne. And in this point of Antiquity this Authour is very frequent and peremptory: *By the order is selfe (saith he) that is made manifest to be of our Lord, and true, which is first deliuered, and that externe, and false, which is sent in after ward*. This and much more hath he in that excellent booke of his, written of purpose for the discouery of all heretikes. And in another place writing against *Marcion*: I (saith he) *affirme that my gospell is true, Marcion saith as much for his; who shall determine this controuersy betwixt vs, but the difference of time, prescribing authority to that doctrine which shall be found more ancient; and adiudging corruption to that, which shall be conuincied to be the later?* In the same manner doth *S. Cyprian* proue that the *Nouatians* were out of the Church: *It is manifest (saith he) that the Nouatians agree not with the body of the Church; for we departed not from them, but they from vs*. *S. Irenaeus* vseth the same argument against the *Valentinians*, and the *Marcionites*: *Before Valentine (saith he) those which follow him, were not; nor those which follow Marcion, before him*. And then shewing when these and others began to teach, he concludeth in these wordes: *All these long after, the Church hauing endured in the meane time, rose up into their*
1. Tim. 2. us and *Philetus*, who as the same Apostle witnesseth, fell from the truth: and for this cause he calleth hereby a shipwrack. And with this agreeth very well that of old *Tertullian*, who obserued that heretikes scarce euer indeauored to conuert any Heathens or Pagans, but onely to peruert Catholikes: *Nostri suffodiunt (saith he) ut sua aedificent*. They digge vp our foundations, to build vp their owne. And in this point of Antiquity this Authour is very frequent and peremptory: *By the order is selfe (saith he) that is made manifest to be of our Lord, and true, which is first deliuered, and that externe, and false, which is sent in after ward*. This and much more hath he in that excellent booke of his, written of purpose for the discouery of all heretikes. And in another place writing against *Marcion*: I (saith he) *affirme that my gospell is true, Marcion saith as much for his; who shall determine this controuersy betwixt vs, but the difference of time, prescribing authority to that doctrine which shall be found more ancient; and adiudging corruption to that, which shall be conuincied to be the later?* In the same manner doth *S. Cyprian* proue that the *Nouatians* were out of the Church: *It is manifest (saith he) that the Nouatians agree not with the body of the Church; for we departed not from them, but they from vs*. *S. Irenaeus* vseth the same argument against the *Valentinians*, and the *Marcionites*: *Before Valentine (saith he) those which follow him, were not; nor those which follow Marcion, before him*. And then shewing when these and others began to teach, he concludeth in these wordes: *All these long after, the Church hauing endured in the meane time, rose up into their*
1. Tim. 1. Tertull. l. de prasc. adu. baret. Ibidem. Lib. 4. cōt. Marcion. S. Cypri. lib. de unit. Eccles. S. Iren. lib. 3. cap. 4.

their apostasy. S. Gregory Nazianzen vrgeth the A-
pollinarists thus; If the faith began but 30. yeares since; S. Gregor. Nazianz. epist. 2. ad Cledoniu.
Whereas there be almost 400. yeares from the manifestati-
on of Christ, certainly both our Ghospell and sayth were
vaine and voyd for this long time. S. Hilary also against S. Hilary. l.
the Arians: Let vs thinke vpon so many holy priestes, de Synod.
who are now at rest; what will our Lord iudge of vs, if
they be anathematized by vs? Finally S. Hierom against S. Hier e-
the Origenists of his time: Why goest thou about after pist. ad Pā-
mach. & Occā. de er-
roribus Origen. & in fine Dial. cont. Lucif-
erian.
400. yeares to teach vs that which we knew not before?
The Christian world was without this doctrine untill this
day. And against the Luciferians: I will declare vnto
thee my opinion briefly and plainly: We must remaine in
that Church, which being founded by the Apostles, hath
endured to this day. And all others, euen in this: that
they were instituted after, shew themselves to be heretiks.
With these agree the rest of the Fathers, as Cptatus Opt. lib. 1.
Mileuitanus, who writeth thus: We must see, who
hath remayned in the rock with the whole world, who hath
gone out, who hath sitten in another chaire, which was
not before, and who hath erected one altar against another.
And S. Augustine: All heresies haue gone out of the S. Aug. do
symb. ad Ca-
tech. l. 1. c. 5. & l. cōr.
epist. Fun-
dament. 4.
Church &c. Who also in another place, reckoneth anti-
quity among the notes of the Church. And by this we
may vnderstand the true cause why S. Paul was so
carefull to admonish S. Timothy, and in him all other
Pastours of the Church, to keepe the doctrine which
had bene deliuered vnto him. O. Timothee (saith he)
depositum custodi, deuittans prophanas vocum nouitates. 1. Tim. 3.
O Timothy, keepe that which hath bene left vnto
thee, auoyding prophane noueltyes of wordes, and
consequently no doubt much more of whole senten-

ces and opinions. *Vincentius Lyrinensis* explicating what *S. Paul* meant by this *depositum*, writeth thus:
Vincent. Lyrin. c. 26. & 27. *Depositum est, quod tibi creditum est &c.* This depositum is that which hath bene committed to thee, *not which hath bene inuented by thy selfe: that which thou hast receiued not that which thou hast deuised: a thing brought vnto thee, not uttered by thee: in which thou must not be an authour, but a keeper, not an instructor, but a follower, not a leader, but one that is directed.* And this is that also, which the same Apostle so earnestly aduise the *Galathians*: that if any should euangelize vnto them, besides that which they had receyued, he should be *anathema*.

Thus then we manifestly see, that the ancient Church is the true Church of Christ, and that all new vpstartes that come afterward, and teach contrary doctrines vnto it, are by the common consent of the Fathers, yea by the Apostles and Christ himselfe, condemned for heretikes. Now we are to shew the same of the Catholike Church, which Name was first vsed in the Apostles Creed, though *Pacianus* seemeth to graunt, that in the Apostles time, the children of the Church were not called Catholikes. *Eslo se fueris* (saith he) *vel illud indulge: cum post Apostolos &c.* Graunt that it were so, at least confesse this: when after the Apostles there were heresies, which did endeauour to rent and deuide the doue of God and Queene, into partes with diuers names; did not the Apostolike people craue their *Syr-name*, by which they might distinguish the vnity of such as were vncorrupted, least the error of some might teare the pure virgin of God, into sects? And a little after he addeth: *Certainly*

Pacian. epist. ad Sympronian.

tainly this was not taken from any man, which hath endured so many ages. Where we see that the true Christians vsed this Name of set purpose, to distinguish the selves from heretikes: and the reason hereof is, for that this Name onely agreeth indeed, and is absolutely attributed to the true Christian religion, which S. Augustine briefly declareth thus: *We must hold the Christian religion, and the communication of that Church, which is Catholike, and is named Catholike, not onely of her owne, but also of all her enemyes. For the heretikes themselves, and schismatikes, whether they will or no when they speake not with their owne fellows, but with externes, call the Catholike Church nothing els but Catholike. For they cannot be understood, vnlesse they should distinguish her by this Name, by which she is denominated of the whole world.* S. Aug. lib. de vera relig. c. 7.

And in this consisteth the difference betwixt *Catholikes* and *Heretikes*, that they are generally of all knowne by the Name of *Catholikes*, and not by any other Name taken from any particuler man, place, or doctrine; though sometime some such names are imposed vpon them by diuers heretikes, but this is alway in such sort, that those particuler Names are onely vsed by those heretikes, which inuented them, when they speake of *Catholikes* among themselves; for others know not *Catholikes* by that Name, but either onely by the Name of *Catholikes*, or by some other particuler Name, which they haue likewise inuented, and the former are ignorant of. As for example the *Arians*, as S. Augustine testifieth, called the *Catholikes Homousians*, but if they had vsed that Name, to a *Pelagian*, he would not haue understood

S. Aug.
cont. Ierm.
Ariū. c. 36.

stood them: or if he had, he would haue taken it as an iniury done to himselfe, because he held the same opinion with Catholikes in that point. On the contrary side euery sect of heretikes hath their particuler Name, by which they are knowne to all other: and if they should be called Catholikes, or other wise then by those particuler names; they should not be sufficiently distinguished, nor expressed; neyther would he that should speake in that sort, be vnderstood in a manner by any, except it were by some few of his owne sect, as being agreed among themselues, that they are the true Church, and consequently Catholikes, if they acknowledge that this name is onely due to those of the true Christian religion, which as we haue seene all Protestants doe not, as neither all ancient heretikes did, as our most learned Countrey-man sufficiently declareth. But howsoeuer they stand affected in this behalfe, they haue all, besydes, their particular names, by which they are comonly known to all, and which they themselues are ashamed to deny, though they see, what euident proofes they are, that their religion is false. All this, which I haue thus explicated, is briefly obserued by *S. Augustine* in these words: *That which is inough for those which seeke, there is one Catholike Church, vpon which diuers heresies doe impose diuers Names, wheras euery one of them are called by their proper denominations, which they dare not deny. By which it is giuen to vnderstand to such arbitrary iudges, as are not hindred by any fauour, to whom the Catholike name, to which all aspire, is to be giuen.* And againe in the place alledged a little before: *The antiquity of the Catholike truth is in such state, that all heretikes*
gine

Staplet.
princ. fid.
relect. con-
trou. 1. q.
4. art. 3.
concl. 8.

S. Aug. 1.
de vtilit.
cred. c. 7.

give it diuers Names, whereas they haue euery one their owne, as they are called by all. For Arians and Eunomians, not other heretikes, vse to call vs Homousians, because we defend against their error &c. Thus farre S. Augustine: and this shall suffice for the Name it selfe, though I might alledge many testimonies of ancient Fathers, to the same purpose, but my desire is to be brieue.

Wherefore let vs come to the thing it selfe signified by this Name which doth yet more playnly demonstrate the true Church: for as all consent, *Catholica* is the same that *Vniuersalis*, compounded and deriued as S. Augustine noteth, and is manifest, of these greeke words *κατὰ* and *ὅλος*, which signify *secundum totum*: of which the Church is in greeke, as the same ancient Doctour and Saint writeth in another place, called *καθολικὴ*, because it is spread ouer the whole world: & this he repeateth in diuers places, and noteth withall, that the Churches of diuers heretikes, are not called *Catholike*, because they are contained in certaine places and Prouinces, whereas the *Catholike* Church is spread from the sun rising to the sunne setting, in the splendour of one fayth. And this he vrgeth euery where especially against the *Donatists*, prouing so manifestly out of the Scriptures, that the *Catholike* Church is spread ouer all the world, that the *Donatists* would not once go about to answere them: in so much, that they confessed, that they had nothing to say against the *Catholike* Church in this behalfe, because they were oppressed with the diuine testimonies of the holy Scriptures, taken out of the Law and the Prophets and Psalmes, and the Apostolike and Euangelicall

S. Aug. i.
2. contr. lit.
Petil. c. 38.
& epist.
170. & de
Gen. ad lit.
imperf.
c. 1. & ser.
137. de tem.
& in bre-
uic. collat.
cū Dona-
tist. collat.
3. diet. cap.
3. & 8. &
ep. 152.

writings. *In which* (saith he) *our victory is most euident in the name of our God. For since they confirme the Churches, with which it is manifest that we communicate, and that they do not communicate, they confesse themselves conquered long since.*

- And though this might suffice for the confirmation of this truth; yet least some should doubt, whether the proofes of *S. Augustine* and the Catholikes of his time, were so manifest as hath bene sayd or no, I think it not amisse to alledge a place or two out of *S. Augustine* to this purpose; though perhaps others will
- S. Aug. Epist. 166.* "thinke them ouer long and tedious. In the scriptures
 " (*sayth he*) we haue learned Christ, in the Scriptures
 " we haue learned the Church. These Scriptures we
 " haue both, why doe we not both retayne in them not
 " only Christ, but the Church also? Where we haue
 " acknowledged him, of whom the Apostle sayth, *Promises were made to Abraham, and to his seede*, he sayth
Gal. 3. " not seedes, as in many, but as in one, and to thy seed,
 " which is Christ: there we haue acknowledged the
 " Church, of which God sayth to *Abraham, In thy seed*
Gen. 22. " shall all nations be blessed: where we haue acknowledged
 " Christ, prophesying of himself in the Psalme: *The*
 " *Lord sayd to me, thou art my sonne, I haue begotten thee*
Psal. 2. " *this day*; there we haue acknowledged the Church in
 " that which followeth: *Aske of me, and I will giue thee*
 " *the nations for thy inheritace, and the bounds of the earth*
Psal. 49. " *for thy possession*: where we haue acknowledged Christ
 " in that which is written; *The God of Gods our Lord hath*
 " *spoken*: there we haue acknowledged the Church also
 " in that, which followeth: *and he called the earth from*
 " *the sunne rising, to the sunne setting*: where we haue ac-
- know-

knowledged Christ in that which is written: *and he as* ^{Psal. 18.}
a spouse comming forth of his bed-chamber, exulted like a
lyon to runne his way: there we haue acknowledged the
 Church, in that which is sayd a little before: *their soule*
is gone out into all the earth, and their words into the ends
of the world: he hath placed his tabernacle in the sunne: that
 is, the Church placed in the sunne, that is, in manife-
 station, knowne to all, euen to the bounds of the
 earth: where we haue acknowledged Christ, in that
 which is written: *they haue digged my hands, and my* ^{Psal. 118.}
feet, they haue numbred all my bones, and they considered
and beheld me, and deuised my garments to themselves,
and cast lots vpon my garment: there we haue acknow-
 ledged the Church, in that which is said a little after in
 the same Psalme: *All the ends of the earth shalbe reme-*
bred & conuerted to our Lord, and all the countreys of na-
tions shall adore in his sight, because the kingdome is our
Lords, and he shall rule ouer nations: where we haue
 acknowledged Christ in that which is written: *O* ^{Psal. 72.}
God, giue thy indgement to the king, and thy iustice to
the kings sonne: there we haue also acknowledged the
 Church, in that which is said of her in the same psalm:
And he shall rule from sea to sea, and from the riuer
unto the boundes of the world: The Ethiopians shall fall
downe before him, and his enimies shall lick the earth: The
kinges of Tharsis, and the Islandes shall offer giftes: The
Kinges of the Arabians, and Saba shall bring presents, and
all the kings of the earth shall adore him, all nations shall
serue him: where we haue acknowledged Christ, in
 that which is written, *that the stone which was cut out* ^{Dan. 2.}
of the mountaine without handes, did breake all the king-
domes of the earth, doubtlesse, those which did pre-

- “ sume of the worship of diuells : there we haue also ac-
 “ knowledged the Church in that which is said, *that this*
 “ *stone did increase, and became a great mountaine, and re-*
 “ *plenished the whole earth:* where we haue acknowledged
 Sopb. 2. Christ in that, which is written : *Our Lord shall pre-*
 “ *uaile against them, and he shall cast out all the Gods of the*
 “ *nations of the earth :* There we haue also acknowl-
 “ ged the Church, in that which followeth there : *and*
 “ *all the Islands of nations shall adore in his sight,* euery
 “ one out of his owne place : where we haue acknow-
 “ ledged Christ in that, which is written ; *God will come*
 Abac. 3. *from the south, and the Holy one from the shadowed moun-*
 “ *taine, his vertue shall couer the heauens ;* there we haue
 “ acknowledged the Church in that which followeth ;
 “ *and the earth is full of his praise :* for Ierusalem is plac-
 Iosue 15. ed southward, as it is read in the booke of *Iesus Naue,*
 “ from whence the name of Christ hath bene spread,
 “ and there is the shadowed mountaine, mount *Oliuet,*
 “ from whence he ascended into heauen, that his vertue
 “ might couer the heauens, and the Church might be
 “ filled with his praise, through the whole earth : where
 “ we haue acknowledged Christ in that, which is writ-
 Esa. 53. ten : *He was led as a sheep to be slayne : and as a lambe be-*
 “ *fore his shearer, was without voyce ; so he opened not his*
 “ *mouth,* & the rest which is there said of his passion :
 “ There we haue also acknowledged the Church in that
 “ which is said to her : *Reioyce thou which art barren, and*
 “ *bringest not forth, breake out & exclaime thou which tea-*
 “ *rest not, because she which hath bene forsaken, hath many*
 “ *children, rather then she, who hath an husband.* For our
 “ Lord hath said : *enlarge the place of thy tabernacle, and*
 “ *fasten thy curtines, there is no cause to spare : stretch thy*
 cordes

wordes further, and confirme strong stakes, againe and a-
 gaine extende to the right hand, and to the left. For
 thy seed shall inherit the nations, and thou shalt inhabite
 the cittyes which were desert, there is no cause to feare:
 for thou shalt preuaile, and be not ashamed, that thou
 hast bene detestable: for thou shalt forget confusion for e-
 uer, thou shalt not remember the ignominy of thy wid-
 dovhood, because I am the Lord, who made thee: his
 name is our Lord, and he who pulleth thee out, he shalbe
 called the God of Israell of the whole earth. All this long
 discourse maketh S. Augustine to this purpose in one
 place: & in another more briefly, but no lesse effectu-
 ally, he writeth thus: How do we hope to haue recei-
 ued Christ manifest out of the diuine Scripture, if we
 haue not receyued the Church from thence manifest
 also? whatsoeuer hookes and crookes any doth frame
 against the simplicity of truth, whatsoeuer darknesse
 of crafty falseshood he doth ouercast; as he shall be a-
 natbema, who shall pronounce, that Christ hath nei-
 ther suffered, nor risen againe the third day, because
 we haue receiued in the Euangelicall truth, that it be-
 hooued Christ to suffer, and to rise from the dead the
 third day: so shall he be *anathema*, whosoever shall a-
 uouch the Church, besides the communion of all na-
 tions, because we haue consequently receyued by the
 same truth, that it behoued also, that pennance
 and remission of sinnes should be preached in his
 name, through all nations, beginning at *Hierusalem*:
 and we must most stedfastly hold, whosoever shall
 denounce vnto you besides that, which you haue re-
 ceiued, let him be *anathema*. Thus you see how eu-
 dently S. Augustine proueth out of the Scripture this

S. Aug. e-
 pist. 48.

Luc. 24.

S. Aug. in
Psal. 30.

vniversality of the Church: yea he addeth further, that the Scripture speaketh more plainely of the Church, then of Christ himselfe, and that the very heretikes which read the Scripture, cannot choose, but know this truth: his wordes are so fit for our purpose, that I cannot omit them. He writeth vpon those wordes of the prophet *Dauid: They which did see me, did fly out from me*, and saith thus:

“ They were to be pardoned; if they who did not see
 “ me, had fled out from me; they also who did see me,
 “ fled out from me; but if they who did not see me,
 “ did fly out from me, it is not to be sayd, that they fled
 “ out, because they were not within. If they had bin
 “ within, they would haue seene me: that is, they would
 “ haue knowne the body of Christ, they would haue
 “ knowne the members of Christ, they would haue
 “ knowne the vnity of Christ. That is more to be la-
 “ mented, that is altogether intolerable, that many
 “ which did see me, are fled out from me: that is, who
 “ knew what the Church was, went out, and made
 “ heresies and schismes against the Church. At this day,
 “ for example, thou findest a man borne in the part of
 “ *Donatus*, he knoweth not what the Church is, he
 “ holdeth where he was borne, thou drawest not from
 “ him that custome, which he hath sucked with his nur-
 “ ses milke; giue me one who is conuersant daily in the
 “ Scriptures, who readeth, who preacheth, is it possible
 “ that he doth not see there, *Aske of me, and I will giue*
thee the nations for thy inheritance, and the bounds of the
earth for thy possession? Doth he not see there, *All the*
ends of the earth shalbe remembered, and conuerted to our
Lord, & all the countries of nations shall adore in his sight?

Psal. 2.

Psal. 21.

If

If thou seest there the vnyty of the whole world, why
 fliest thou out, that thou maist not only be blind thy
 selfe, but also cause blindness in others? *Those which*
did see me, that is, which knew what the Church is,
 who did behold her in the Scriptures, fled out from
 me. For do you thinke (my Brethrē) that all they, who
 made heresies by places and parts, did not know in the
 Scriptures of God, that the Church is not preached,
 but as being spread in the whole world? Truly, I say
 to your Charity: certainly we are all Christians, or
 we are called all Christians, and we are all signed
 with the signe of Christ. The Prophets haue spoken
 more obscurely of Christ, then of the Church, I thinke
 because they did see in spirit, that men would make
 parts against the Church, and would not haue so great
 strife concerning Christ, but would rayse vp great
 contentions concerning the Church. Therefore that,
 about which greater strifes were to be, was more
 plainly foretold, and more manifestly prophesied, that
 it might serue to their iudgemēt, who did see, and yet
 fled out &c. And then for example he bringeth that
 of *Isaac*, when he was to be offered by his Father, and
 of the ramme which stucke in the briars, and was of-
 fered in his steed, by both which Christ was prefi-
 gured: whereas the Church was presently plainly fore-
 told, God saying to *Abraham*, that all nations of the
 earth should be blessed in his seed: And then *S. Au-*
gustine concludeth in these wordes. *And almost euery*
where, Christ hath bene foretold by the Prophets in some
hidden mystery, the Church openly. that they also might
see her, who were to be against her &c. This might be
 confirmed by the testimonies of other anciēt Fathers,
 but

Gen. 22. 13.
22.

but I haue rehearsed *S. Augustines* wordes so largely, and they are so clearly confirmed out of the Scriptures themselues, that it were altogether needlesse to alledge any more authorities.

CHAP. III.

That our Religion is truly Ancient & Catholike.

Part. 1. c.
3. 6. 7.

THE antiquity of our Religion may be proved in two manners, as that most worthy authour of the *Three Conuersions* noteth and explicateth at large. I will briefly touch both. The first prooffe may be called negatiue, because it consisteth in shewing, that there can no Authour since Christ and his Apostles be assigned by whom, no place at which, no time when, any opinion began to be held and taught, which we maintayne: and much lesse can it be declared, where, or by whome this doctrine was admitted by degrees, this new authour applauded and followed, or finally by whom they were impugned or cōtradicted. And this is the more strange, because the doctrines are many, and of great importance, the time of their continuance exceeding long, euen by our Aduersaries confession, and the teachers and maintainers both excellent in learning, & almost infinite in number: Yea many of theses points now in controuersy with Protestants are of that nature, that it seemeth altogether vnpossible, that they should euer haue byn brought in by any humane authority; and much lesse without any difficulty or opposition at all. As for example, *that of confessing our sinnes to a*

Priest

Priest, with such exactnes that no one is to be omitted, if it be great and mortall, vnder paine of eternall dānation; and yet this obligation is so vniuersall, that neyther the Pope himselte, nor any other Prelate, neyther the Emperour, or any other Prince is exempted from it. And yet all this, as Protestants conceyue, was done so insensibly, and with such facility, that there was not one in all the Christian world, that once repined at it, or made any the least contradiction vnto it: no there was not so much as one Historiographer, that thought all this mutation, being so strange and admirable, worth the committing to memory.

The like discourse might be made, concerning praying to Saints, and for the dead, setting vp and adoring of Images, admitting fīue new Sacraments, and Masse it selfe, togeather with the adoration of the most B. Sacrament: all which being such sacrilegious and detestable Idolatry, in the Protestants opinion: yet they haue no difficulty in conceyuing, that they came all into the Church, without any resistance or opposition of any: yea with the cōmon consent & applause of the most ancient Doctours, and Pastours, as we shall see afterward. For though some seeing the absurdity of this their Paradox, haue sought to assigne the beginning of some few points: yet they do it so weakely, and with so little shew of truth, that they dare not stand in that encounter, but presently retyre themselues to this miserable refuge, of acknowledging, that indeed the particuler times, places, authours, accepters, or impugnors of these doctrines are altogeather hidden, and vnknowne. Of this we haue

Protest.
Apol.
tract. 1.
sect. 7.

a notorious example in *M. Whitakers* himselfe, whose obiections are plainly and fully confuted by that learned and diligent Priest *M. Brerely*, who also handleth this whole question most exactly : and finally sheweth, that both he and many others do plainly protest, that they are not bound to answer in what age superstition crept into the Church, alleadging the similitudes, of the hayres of a mans head, which wax not white suddainly, but by degrees, not to be discerned, & of slifters entring into a building, at first not to be perceyued: to which purpose another thought good to compare the Church to a wedge of Gold, which afterward by little and little might come to be mingled with other baser mettals. But as it would argue great negligence in them, to whose custody and charge this house or wedge had bene committed, if through their default, the one had bene fallen to such decay, and the other had bene so mingled and corrupted; & this much more, if they had not sought to repaire nor restore them, no nor so much as obserued any such change or alteration: so I can assure any Protestant whatsoeuer, who beginneth to be grayheaded, that if there were but halfe the care and diligence vsed by some one barber, and much more, if there were many, to pluck vp his white haire by the rootes, so soone as they appeare, as there hath bene practised by the Doctors and Pastors of the Church, for the extirpation and rooting out of heresies, he would sooner a great deale be both pilled and bald, then haue any white haire left eyther in head or beard.

Esai. 62.

For as God hath promised, that he would appoint watchmen vpon the walls of *Hierusalem*, which should

should neuer be silent, neyther day nor night : for which cause there is so oftē mentiō made in the Canticles of watchmē which keep this Citty, & the walls thereof; who are also compared in the same booke to the Tower of *Libanus*, which did looke toward *Damascus*, to signify their watchfull diligence for the discovery of any enemy whatsoever; so hath experience taught vs, that this promise hath beene most abundantly performed, by the noting, censuring, and condemning all heresies whatsoever; for which we need no better testimony then the diligent catalogues, which *S. Augustine*, *Philastrus*, *Epiphanius*, *Theodoretus*, and other Authours, especially Historiographers haue compiled; and the many Prouinciall, Nationall, and Generall Councells, which haue from time to time bene held to this end: besides the particuler endeauours of seuerall Pastours, who haue alway bene most vigilant to find out, and most diligent in confuting all manner of noueltyes whatsoever, of which their many learned Treatises are extant to be seene: out of which the *Magdeburgian* Century-writers, and some other Protestants, as well as Catholikes haue gathered the same. Yea that which is yet more strange, the Catholike Authours themselues, which seemed the pillars of the Church, haue not bene spared in this kind, if they departed from the truth in any one or more pointes; as we see most euidently in *S. Cyprian* himselfe, in *Origen* and *Tertullian*: who notwithstanding at the same time affirmed many of those doctrines, which the Protestantes so greatly mislike, without susteyning any the least blame in that respect: and yet these, if they were errors, are much more

Cant. 3. 5. 7.

Magd. in
singul. centur.
c. 5. 10.
an. Pappus
epit. hist.
eccles. tract
de haes. &
concil.

substantiall, then the other : so true is that, which *S.*
S. Aug. ep. *Au-ustine* affirmeth, that the Church, or (as others
 119. c. 19. read) any good man, doth not approue, nor passe ouer
 with silence, nor do those things which are against faith,
 or good life : For which cause the same Saint doubted
 not to affirme, that as we are to do whatsoeuer the
Epist. 118. diuine Scripture prescribeth ; so likewise those things
 cap. 5. which the whole Church through the world vseth :
 and to dispute whether any such thing were to be
 done or no, were, as he sayth, *insolentissima insania*,
 a most insolent madnesse. And in another place he
 acknowledgeth that the custome of admitting the
Lib. 2. de baptisme of heretikes, which *S. Cyprian* impugned,
bap. cont. came from an Apostolicall tradition, as many things
Donat. c. 7. (saith he) which are not found in their writings, nor
 in the Councells of those which succeeded, and yet
 because they are kept through the whole Church, are
 not believed, to haue bene deliuered, and commen-
Lib. 4. c. 6. ded by any other, then by them. And againe speaking
 of the same question, he saith, that the custome,
 which mé before vs in the Church, looking vpward
 to antiquity, did not find to haue bene ordayned
 by them that came after the first ages, is rightly
 believed to haue bene deliuered by the Apostles :
 and that the reasons which seemed true to *S. Cy-*
prian were found by him (being confirmed with the
 antiquity of the custome, and the authority of a com-
 plete and full Councell) to haue rather a shew of
 truth, then to be true indeed : so that the reasons and
 testimonyes of Scriptures, which were brought on
 both sides in this disputation, being well considered,
 he might say, that he did not only follow that, which
 the

the Churches custome alway held, and a full Councell confirmed : but also that which the truth it selfe, declared. So true it is, that these are neuer opposit, the one to the other : but truth lyeth hidden vnder the Churches custome, and definition, howsoever some apparant reasons may be found to the contrary.

But because the matter is of much importance, I will yet alleage a place or two more out of this Saint to the same purpose. Wherefore after, againe in the same booke he writeth thus : *That, which the vniuersall Church doth hold, and was not instituted by any Councell, but hath bene alway receyued, is most rightly belieued to haue come from no other authority, then from the Apostles.* The like he repeateth againe in the booke following, *That custome (saith he) which was opposed to Cyprian, is to be thought to haue begun from the Apostles tradition, as there are many things, which the whole Church holdeth, and for this are well belieued to haue bene commaunded by the Apostles, although they be not found written.* Thus writeth *S. Augustine*, as knowing very well the promises of our Sauour to this effect. And if for all this, some be so hard of beliefe, that they thinke, that the Church might be partiall and fauourable in her owne cause (though she were guided by gods owne spirit :) I would gladly know, what opinion they haue of her capitall enemies, who were most willing from time to time to take all aduantages against her : in so much that they omitted not the personall defects of her chiefeest Pastours : and consequently would haue bene farre more eager to haue charged her with innouation of

Ibid. c. 24.

Lib. 5. c. 23.

Matth. 14.
Ioa. 14. 15.
16.

See protest.
apol tract.
1. sect. 7.
subd. 12. in
fine.

doctrine, if they could haue seene any least occasion: especially the accusing and condemning them most iustly for the same fault. And besides we find by experience that there was not so much as any one ceremony instituted anew, but the time and the authour thereof may easily be assigned; in which kynd diuers Protestants haue also written diuers Treatises: as they might easily haue done of those other weighty matters also, if they had bene brought in by any other, then by Christ and his Apostles themselues. And surely it were very strange, if onely these, which were of most importance, should be passed ouer in silence, and there should great diligence be vsed by all kynd of people in all other innouations; in so much that euen in temporall affaires, euery little alteration in the customes and lawes of Cittyes and Common wealths is most exactly obserued, and for the most part no little contentions and strife raysed, if any such change or mutation be but attempted or mentioned.

Thus much for the former negative argument. Now if I would enlarge my selfe vpon the second, I might write whole volumes; for *Coccinus*, *Canisius*, *Belarmine*, *Torrensis*, or any other authour, who hath made a collection of any one, or of all the Fathers testimonies for points in controuersy at this day with Protestants, do nothing els but proue affirmatiuely the antiquity of our religion. Wherefore it will be necessary to omit in a manner all: and yet I desire to make this matter as cleare, as my intended breuity will permit. For which, one of these two courses is necessary; eyther to alleage some few manifest places out
of

of the Fathers, for some one or two pointes, or els to gather our Aduersaries confession, who graunt, that such and such Fathers hold with vs against them. The former way hath bene very well vsed by *D. Stapleton* Part. 2. c. in his *Fortresse of faith*: and lately by diuers, who haue 4. & seq. Bellar. in apol. Respōce par P. N. Cōfession. Duti- full considerations & c. answered his Maiestyes Epistle to all Christian Princes: for which cause it wil be lesse needfull to repeate the same here. The other was taken by two other excellent Authours, the one in his discourse of the *Three Conversions of England*, and the other in the *Protestants Apology*: and because the former is more easy to be had then the later, who is also very exact and briefe, I thinke it best to set downe the proofes verbatim as they lye, which the later vseth in one principall controversy only, of which all the rest in great part depend. Thus then he writeth concerning the Popes Primacy.

M. Fulke affirmeth in generall, that not some few, Prot. apol. tract. 1. sect. 3. subd. 10. but many of the anciēt Fathers were deceiued to think somthing more of *Peters* prerogatiue, and the Bishop of *Romes* dignity, then by the word of God was giuen to either of them. And as concerning particulars (to forbear what is generally confessed of the 1000. yeares last past) the Century-writers of *Magdeburge* in their fifth Century (the last part or end whereof was one hundreth, and the beginning thereof two hundreth yeares, within the compasse of *M. Iewells* owne Challenge) do cōfesse and say concerning euen those ancient times, that in this fifth age the Roman Bishops applied themselves to get & establish dominion ouer other Churches: that to this end, they vsurped to themselves right of graunting priuiledges

„ ledges, and ornaments to other Archbishops. That
 „ also they confirmed Archbishops in their sees, depo-
 „ sed, excommunicated and absolved others, arrogat-
 „ ing also power to themselves, of citing other (Arch-
 „ bishops) to declare their cause before them: and that
 „ against a Bishop appealing to the Apostolick See, no-
 „ thing should be determined, but what the Bishop of
 „ Rome censured: that also they appointed their Legats
 „ in remote Prouinces, challenging authority to heare &
 „ determine all vprising controuersies, especially in que-
 „ stions of faith: that likewise they tooke vpon them
 „ power of appointing generall Councells, and to be
 „ Presidets in generall Councells; and when themselves
 „ were absent, euen by their Deputies, which were
 „ often times no meaner, then some one or other Patri-
 „ arch, reiecting for vnlawfull those Synods, that were
 „ called without their authority. And as these are con-
 „ fessed to be the knowne practise of those ancient Ro-
 „ man Bishops: so also is the like answerable respect
 „ and acknowledgment, then had to that sea by other
 „ Fathers of those times, no lesse plainly testified by the
 „ sayd Century writers.

„ To this like end they say concerning the Roman
 „ Bishops, that they had flatterers in those times, who
 „ affirmed, that without permission of the Roman Bi-
 „ shop, none might vndertake the persō of a Iudge; who
 „ then likewise auerred that antiquity (therfore it was
 „ not the first begunne) had attributed the principality
 „ of Priesthood, to the Roman Bishop aboue all: that
 „ accordingly *Victor* called the Roman Church, the
 „ Head of all Churches: that *Turbius Asturiensis* flat-
 „ tered Pope *Leo*, and acknowledged his superiority:

that

that sometimes Bishops condemned in Synods appe-
 led to the Sea of *Rome*, as did (say they) *Flavianus*,
 Patriarch of *Constantinople*, in the Councell of *Ephesus*:
 and that Councells requested to haue their acts con-
 firmed by the Bishop of *Rome*: In so much as they
 conclude and say of *S. Leo* (who was one of those Fa-
 thers of this fifth age, to whom *M. Iewell* did name-
 ly appeale) *Leo* very painfully goeth about to proue,
 that singuler preheminance was giuen to Peter aboue
 the other Apostles; and that thence rose the Primacy of
 the Roman Church. To alleadge other writers, *Beza*
 further saith: It is manifest, that *Leo* in his epistles
 doth clearly breath forth the arrogancy of the anti-
 christian Romā Sea. So saith the Lord Archbishop of
Canterbury, (*M. Whitgift*) of these times: It is cer-
 taine that then (viz. in the time of the *Carthage* and *A-*
fricane Councells) the Bishop of *Rome* began at least
 to claime superiority ouer all Churches. And it is in
 like sort confessed of *Celestinus* (who is tearmed by
M. Whitgift, A godly Bishop, and by the ancient
 Father *Vincentius Lyrinensis*, Pope *Celestine* of blessed
 memory) that he claimed the hearing of matters in
 the *Africane* Churches, and claimed Superiority ouer
 all Churches, taking vpon him as it were the name
 of vniuersall Bishop. That also *Gelasius* held, that
 Councells are subiect to the Pope, and that all should
 appeale to him, but none frō him: with the like wher-
 of Pope *Xistus* is also charged. That likewise the Coun-
 cell of *Calcedon*, whose authority is to our Aduersaries
 established by speciall act of Parliament, did offer the
 name of Vniuersall Bishop, to the Bishop of *Rome*. Hi-
 therto concerning those only Fathers that liued in the

„ age or Century next ensuing the foure hundreth years
 „ after Christ, and their not doubtfull, but confessed
 „ testimonies of the Iurisdiction, really executed and
 „ extended by the Popes of those times, not only ouer
 „ their neighbour Churches and Bishops in *Italy*, but
 „ ouer remote Prouinces, and the other greatest Arch-
 „ bishops and Patriarches of the world, as namely of
 „ *Anrioch*, *Hierusalem*, *Alexandria*, and *Constantinople*
 „ &c. And by them then accordingly acknowledged.

„ As concerning now the like testimony from the
 „ more ancient Fathers, that liued in the age then next
 „ precedent, which is the time wherin *Constantine* the
 „ great liued, although the Church began as then, but
 „ as it were to take breath, from her former long en-
 „ dured persecutions, wherby neyther her writers were
 „ so many, nor her face of outward gouernment so
 „ knowne, as in the times succeeding: yet is there
 „ not wanting euen for that time sufficient, confes-
 „ sed testimony in this kind. In regard whereof the
 „ Centurists affirme, that in this age the mystery of
 „ iniquity was not idle. To this end they further al-
 „ ledge, that the Fishops of *Rome* challenged by Eccle-
 „ siasticall Canon, the disallowing of those Synods,
 „ wherat they were absent: and *M. Cartwright* sayth
 „ accordingly of *Damasus* (whom *S. Hierome* and Pro-
 „ testants themselues terme blessed) that he spake in
 „ the Dragons voyce, when he shameth not to write,
 „ that the Bishop of *Romes* sentence was aboue all other
 „ to be attended for in a Synod. And *M. Whitaker* con-
 „ fesseth the Ecclesiasticall Canon (of those times,
 „ wherby it was decreed) that no Councell should be
 „ celebrated without the sentēce of the Bishop of *Rome*:
 „ And

And that *Iulius* made challenge therby: for which „
Dinaus reprocueth him , and certaine other Bishops of „
Rome . Also it is confessed, that *Damasus* wrote to the „
Councells of *Africa* , that the iudgment of the causes „
of Bishops, and all other matters of great importance, „
may not be determined, but by the authority of the „
Apostolicke Sea . And that accordingly *Iulius* Bishop „
of *Rome* at the Councell of *Antioch* outreached, in „
clayming the hearing of causes , that apperteyned not „
to him .

In like manner concerning Appeales made to „
Rome , it is testified, that *Iulius* decreed , that whoso- „
euer suspected his iudge , might appeale to the Sea of „
Rome . That also *Theodore*t (a Greeke Father , who „
liued in the later end of this Century , and was depo- „
sed by the second Councell of *Ephesus*) did accor- „
dingly make his appeale to Pope *Leo* , and was ther- „
upon by him restored to his Bishopricke: That *Chryso-* „
stome did the like to *Innocentius* , who therupon de- „
creed *Chrysostomes* aduersary *Theophilus* , to be excom- „
municated and deposed : that lastly the famous and „
ancient Councell of *Sardis* consisting of 300. Bishops „
and aboue , assembled from *Spaine* , *France* , *Italy* , *Sar-* „
dinia , *Greece* , *Egipt* , *Thebais* , *Lybia* , *Palestine* , *A-* „
rabia , &c. and most other partes of the Christian „
world, and whereat sundry Fathers of the *Nicen* Cou- „
cell were present , decreed appeales to the Bishop of „
Rome : and so confessedly, that the same is accordingly „
graunted , and the said Councell therfore reprov- „
ed by *Osiander* , *Caluin* , *Peter Martyr* , *Frigenillaus* „
Gauuius , and the Century writers . In so much, that „
wheras the *Arians* had expelled *Athanasius* Bishop of „

„ *Alexandria*, *Paulus* Bishop of *Constantinople*, and di-
 „ uers other Catholike Bishops of the East Church, it is
 „ testified that *Iulius* (Bishop of Rome) vpon the *A-*
 „ *rians* first accusation made to him against *Athanasius*
 „ *us*, summoned *Athanasius* the great (*καθολικός*) accor-
 „ ding to the Canons . And afterwarde vpon relation
 „ had from *Athanasius* of the truth of the matter , *In-*
 „ *lius* hearing the accusations and complaint of ech one
 „ &c commanded certayne of the Bishops of the East
 „ to appeare before him , at a certaine day &c. And as
 „ the Centurists confesse , restored euery one of those
 „ (foresaid other wronged) Bishops to his owne place
 „ (or Bishoprike) and that not by entreaty or arbitraly:
 „ but (as the Centurists say) *fratius Ecclesia Romana*
 „ *prerogatiua* , by prerogatiue of the Roman Sea: Which
 „ premisses are made as yet much more eident , by *In-*
 „ *lius* his vndoubted epistle extant in *Athanasius* his se-
 „ cond Apology , and alleaged by the Centurists .

„ As concerning the other precedent age or Centu-
 „ ry next ensuing the second hundreth yeares after
 „ Christ , in which , persecution so raged , as the Churches
 „ gouernment , was thereby the more obscured , as
 „ also of the written monuments of that time , little is
 „ at this day remayning , *S Cyprian* moueth Pope *Ste-*
 „ *phen* , by his letters to depole *Martianus* (from his Bi-
 „ shopricke) and to appoint another in his place . And
 „ he also maketh mention of *Basilides* , who going to
 „ *Rome* , sought to deceyue (Pope) *Stephen* then igno-
 „ rant of the matter , so to procure himselfe iniustly re-
 „ stored to the Bishopricke , from whence he was iustly
 „ deposed . Which very examples , togeather with sun-
 „ dry other like before mentioned , concerning the co-
 „ fir-

firming, depofing, and reftoring of Bifhops, being obiected by *Bellarmino*, are in themfelues further, more fo plaine and confefled, that *Danaus* in his anfweretherto, cannot deny the fame; but only anfwereth, and faith: *It doth not follow that, becaufe the Bifhop of Rome vfed this right, therefore he had that right: certainly he had no right to do this, but onely tyrany and vfurpation:* So confefledly ancient is this fuppoied tyranny and vfurpation. In like manner the Cé- turifts do reprehend Pope *Stephen* for vndertaking in this age to threaten excommunication to *Helenus* and *Firmilianus*, and all (others) throughout *Cilicia*, *Capadocia*, and *Galatia*, for rebaptizing heretickes. And in a fpeciall feue all tract of their fourth Chapter, intituled, *Inclinatio doctrinae, complectens peculiare & incommodas, opiniones & errores Doctorum &c.* In the fame tract, vnder the title there, *de Ecclefia & Primatu Romano*, they do immediatly next after, reprove *Tertullian*, for that, fay they, he did erroneoufly thinke, the keyes to be committed to *Peter* alone, and the Church to be builded on him. In like manner is *S. Cyprian* there charged for his affirming, the Church to haue bene built vpon *Peter*, & one chaire founded by our Lords voyce vpon the rocke, and that there ought to be one Bifhop in the Catholike Church, and for his calling *Peters* Chaire, the principall Church, frō whēce prieftly vnity arifeth. And laftly for his (fay they) teaching without any foundation of Scripture that the Roman Church ought to be acknowledged of all other for the mother and rocke of the Catholike Church.

Laftly as touching the very then precedent age,

„ or century, which was next after the Apostles, where
 „ of as *M. Hutton* obserueth, few monuments are but
 „ now remayning *Victor* (as the Lord Archbishop of
 „ *Canterbury M. VVhitgift* affirmeth) was a godly
 „ Bishop and martyr, and the Church at that time in
 „ great purity, (as) not being long after the Apostles
 „ time : yet is he charged by *Amandus Polonus* Professor
 „ in *Basil* to haue shewed a Papall mind and arrogancy :
 „ and by *M. Sparke*, somewhat Popelike to haue excee-
 „ ded his boundes, when he tooke vpon him to excom-
 „ municate the Bishops of the East. *M. VVhitaker* also
 „ not forbearing to charge him, with exercising iuris-
 „ diction vpon forraine Churches. In like manner holy
 „ *Irenaeus*, who liued next after the Apostles, and (as is
 „ said of him) might yet remeber the Apostles own liue-
 „ ly preaching, is disliked for his affirming, that all the
 „ Churches ought to accord to the *Romā* Church, in re-
 „ gard of a more powerable principality : Wherein the
 „ Centurists charge him with a corrupt saying, concer-
 „ ning the Primacy of the *Romā* Church. Which foresaid
 „ gradation thus continued vp to the Apostles age, is
 „ confessedly so euident, that the Protestant writer Do-
 „ ctor *Philippus Nicolai* referreth the beginning herof to
 „ the infirmity of the Apostles, & of the first (next) suc-
 „ ceeding Bishops of *Rome*. In like further testimony
 „ wherof, the other Protestant writers are plentiful.

Thus farre this diligent Authour, who notwith-
 standing as you see only relateth so much, as the Pro-
 testants them selues are inforced to confesse, and con-
 sequently leaueth out diuers circumstances of impor-
 tance, and omitteth many most euident testimonies
 of the ancient Fathers to the same effect, as might ea-
 sily

fily be alleadged, were it not, that I feare I haue bene too long already in this: for which cause also, I haue omitted all his allegations of Protestant Authours, after his manner, in which he is very exact: but for this I remit the curious Reader to the booke it selfe. Now then I doubt not, but that any indifferēt reader will easily grant that our religion is truely ancient, since there can no other beginning be assigned vnto it: but from Christ and his Apostles: from whose time also it is manifestly conuincied to haue euer since continued. And withall it is to be noted, that it were inough for vs to shew, according to the rules set downe by the ancient Fathers, & obserued by them against all sortes of Heretikes, that our religion is more ancient and of longer standing then that of the Protestants, and that they departed from vs, and not we from them: which how easily we may do, shall sufficiently appeare in the next Chapter.

But now let vs come to shew, that our Church is truly *Catholike*: Where first it is euidēt, that the name it selfe is due vnto vs, euen by our aduersaries owne confession: for testimony whereof that most learned man *Valentia*, alleadgeth the Catalogues, *Val. anal.* which were made euery yeare twice, at the fayres of *Frankford*, by the Protestants themselues. For such *fid. part. 6. num. 2.* bookes as were made by Catholike authours, they call Catholike bookes, which are subiected to the Roman Church: with whome do agree (as the author of the Protestant Apology declareth) *M. Fox Act. mon. pag. 613.* calling our Professors, *Catholikes*. And *Sleydan l. 7. fol. 6. and lib. 10. fol. 127.* *M. Iacob. in his reasons taken out of Gods word &c. pag.*

23. and 73. &c. D. Wilkes in his obedience or Catholike Union. Dresserus in millenar. 6. p. 214. D. Humfrey in vita Iuelli pag. 102. But what need we seek after these particuler Authours, since that his Ma^{tie} himselve, throughout his whole Apology calleth vs by that Name? And indeed whosoever will vse vs but with ordinary tearmes of courtesy, cannot giue vs any other name: since that it is plaine to euery man, that no other but we are meant by that. And if a Protestant speaking with any, but those which he accōpteth his brethren, should name himselve, or any other but vs, by the name of *Catholikes*, it is most certayne

De vera relig. cap. 7.

(as *S. Augustine* sayth) he would not be vnderstood. And if in *France* or *Germany*, or any other place, where both Protestants & we are permitted to make publike profession of our Religion, and to frequent euery one, his seuerall Church: some straunger (according to that which the same Saint writeth in another place) should aske the way to the Catholike Church, no Protestant durst, shew him their Church or house: for it is manifest that this straunger would meane our Church: and consequently would be much offended, when he should see himselve sent to that of the Protestants. So certaine is that counsaile which

Cateches. 18

S. Cyrill giueth, euen in these our dayes: If thou goest into any Citty (saith he) aske not where the Church or house of God is: for the heretikes say also, that they haue the house and Church of God: but aske, where the Catholike Church is: for that name is proper to this holy Church, the mother of vs all.

But heere some may perhaps obiect, that we are not only called *Catholikes*, but also *Papists* and *Romanists*.

mists. To which the answer is easie out of that, which I haue noted in the beginning; for we are not called by these names, but only by such, as haue lately risen against the Pope, and the Roman Church: of which there can be no other reason assigned, but because they accompt this the maine matter, which they haue taken in hand to impugne: as likewise the *Grecians* call vs *Azymites*, because we consecrate in vbleauened bread, they thinking that a matter of greatest importance. The like we find in other ancient heretikes, as in the name of *Homousians* giuen vs by the *Arians*, because we defended the consubstantiality of Christ with his Father, and admitted the word *ὁμοούσιος*. And so we might discourse of the other names, which haue bene giuen to Catholikes by heretikes from time to time: many of which (if not all) haue giuen vs such names: but they haue bene diuers, as we haue said, according to the diuersity of the Catholike opinions, which they did impugne, who imposed the vpon vs: whereas they haue still bene knowne by one and the selfe name: which they tooke from their heresy, or some circumstance therof. And so are Protestants knowne also at this day, as I will declare in the next Chapter.

Moreouer these names of *Papists* and *Romanists*, if we consider their signification, are not only such, as signifie the particuler Catholike doctrine, which we hould of the *Popes supreme Authority*; but do also manifestly conuince vs to be the true Catholikes indeed: no otherwise then if in the time of a rebellion, those which are good subiects should by their aduersaries haue a name giuen them, taken from their law-

full Soueraigne and Prince . For it is no lesse certaine,
that the Catholike Church is vnited to the Pope and
Roman Church as her Head : then that she is the true

Lib. 3. c. 3. Church of Christ . *Vnto this Church* (saith Irenæus)
in respect of her more mighty principality , it is necessary
that all Churches do agree , and haue acceſſe : that is to ſay ,
all faithfull people wherſoeuer they liue . In which Church
the tradition , that hath deſcended from the Apoſtles , hath
euer bin kept by thoſe , that liue in any place of the world .

Epist. ad
Felicē Pa-
pam .

In lib. the-
ſaur.

Epist. ad
Renaſum.

S. Athanaſius writing to a Pope , ſayth: that Chriſt had
commaunded him and his predeceſſours to haue care
of all Churches . S. Cyrill : All incline their heads to
Peter by Gods law , and the Primates of the world o-
bey him , as our Lord Ieſus Chriſt . Theodoretus : This
holy Sea hath the gouernmēt of al the Churches in the

Lib. 3. hiſt.
cap. 7.

world . Sozomenus ſaith , that the care of all (Biſhops
and Churches) did belong to Pope Iulius , by reaſon of
the dignity of his Sea . And that worthy Biſhop of Pa-

Ex Libe-
ras. in Bre-
uiario c. 12.

tara doubted not to tell the Emperour Iuſtinian to his
face , that there were many Kings in this world , & not
one , as Syluerius , whome he had driuen from his ſeat
was Pope ouer the Church of the whol world : which
the Emperour forthwith acknowledged to be true ,

Iuſtinian.
ſenior ep.
ad Ioan . 2.

and gaue preſent order for Syluerius his returne : ha-
ning alſo before writtē to one of Syluerius his prede-
ceſſours , that his Holineſſe was the head of all the ho-
ly Churches . S. Cyprian asketh this queſtion : *Doth
any hope to be in the Church , who forſaketh the chaire of
Peter , vpon which the Church is founded ?* And in ano-
ther place he explicateth , that to communicate with
Pope Cornelius , was to cōmunicate with the Catho-
like Church : which was the cauſe , that though he

De vitiis
Ecclēſ.
Epist. 52.

diſſe-

differed in opinion from the Popes of his time concerning the rebaptization of heretikes, yet he neuer offered to separate himselfe from their communion: in which respect he is often & worthily comended by *S. Augustin. Optatus Milenitanus* confoūdeth the heretik against whome he writeth in this manner: Wherefore thou canst not deny, that thou knowest the Episcopall chaire to haue bene placed first for *Peter* in the Citty of *Rome*, in which *Peter* the head of all the Apostles did sit, for which cause he was also called *Cephas*: in which one chaire vnity might be obserued of all, but the rest of the Apostles should defend diuers, euery one for himselfe: that now he was a schismatike and a sinner, who should against the singuler chaire, place another &c. And againe, after he had rehearsed the succession of Popes, he conuinceth schismatikes to be out of the Catholike Church, because none of their Bishops did communicate with the same Romā Chaire. *S. Hierome* writeth thus to pope *Damasus*: I following none first but Christ, am ioyned in comunion to thy Blessednesse, that is to *Peters* chaire. I know that the Church was built vpon that rocke: whosoever shall eat the lambe out of this house, is prophane. If any be not in the arke of *Noe*, he shall perish, the deluge being in force &c. And a little after: Whosoever doth not gather with thee, scattereth: that is, he that belongeth not to Christ, belongeth to Antichrist &c. Hitherto chiefly we haue shewed that the Catholike Church was alway vnited with the Pope, so that whosoever was separated frō him, was also out of the Catholike Church. There remaine yet some few places, which speake particularly of the

Lib. 2. cōs.
 Parmen.

Ep. 57. b. c.

Serm. de o-
bitu Fra-
tris .

Lib. 2. de pec-
cato orig.
cap. 17.

Epist. 161.

Epist. ad
Acacium
Episc. Be-
roens. in
Synod. E-
phes. tom.
3. c. 10. edit.
Pellian.

De perfec-
V and lib. 1

De glor.
Mart. c. 25.
30. & 79.

Roman Church . And first *S. Ambrose* writeth of his brother *Satyrus* , that in his trauaile , he demaunded of a certaine Bishop , of whome he required to receiue the communion , whether he agreed with the Catho- like Bishops ; that is (saith he) with the Roman Church ? *S. Augustine* maketh mention in the same place of the Apostolike Sea , and the whole Roman Church , by which he meaneth the Catholik Church . And in another place he saith that *Cecilianus* might neglect the multitude of his enemies , which conspired against him , since he saw himselfe vnited by communicatory letters to the Roman Church , in which the principality of the Apostolike chaire did alway flourish . *Theodosius* Iunior willeth certaine Priests to declare themselues to be of the Roman Religion . *Victor Vricensis* relateth this speach vsed by *Iocundus* an Arian , to king *Theodoricus* , concerning a Catholike . You may (saith he) kill him with diuers afflictions (as by long imprisonment , hard vsage , banishment &c. for if you slay him with the sword (putting him to a present death) the Romans (that is the Catholikes) will begin to account him a martyr . And finally *Gregorius Turonensis* affoordeth vs diuers such examples . In one place : What think you (saith an Arian) that these Romans will say now ? And in another , of an Arian Prince : He thought within himselfe saying , it is the condition of the Romans (for they vse to call those of our religion Romans) that this should fall out so , & not by any vertue from God . And againe another Arian sayth : If you will be ruled by me , we will make sport to day with a Priest of the Romans , or a Roman Priest , meaning a Catholike Priest ; Where the Pro-
testants

testants may see, how well they agree with the *Arians* in this point . And all Catholikes may take it in very good patience to heare themselves called by these Names , which do evidently conuince them to be true Catholikes in all pointes whatsoever ; whereas the name of *Azymites* , *Homousians* &c. do onely declare that they hold the Catholike doctrine in this , or that particuler question or controuersy .

This very point was notably touched by *S. Chrysostome* , who seemeth to haue had the like obiection made against him . Are we (saith he) deuided from the Church ? Haue we any Heresiarches or Arch-heretikes ? Haue we any Syr-name of men ? haue we any Captaine or ringleader , as *Marcion* is to one, *Marcion* to another, and *Arius* to a third ? And if we haue the agnominatiō of any, but not as of the Princes of heresies , but as of those which are our Superiours, and gouerne the Church . We haue no teachers vpon earth (viz. of any new doctrine:) God forbid : we haue one in heauen : and they pretend the same : but their name accuseth them , and stoppeth their mouth : for so it seemeth that it should be , and not *obturans nomina* . VVherefore we see plainely , that *S. Chrysostome* alloweth very well that Catholikes may be named of their pastours and gouernours: but not of any teacher, which bringeth in new doctrines , and consequently seemeth the authour of their faith; for which cause before he writeth thus : To speake more plainely , the heretikes haue some, of whome they are called , for as the name of the Heresiarch is , so is the sect called : but no man hath giuen vs our name , but faith it selfe ; viz. because in respect of our faith , we are only called

Dial. i. de
recta in y-
num Deū
fide.

Christians, and Catholikes, which are names taken
fro our faith it selfe, though in respect of our govern-
ment, we may be denominated of our Pastours,
whose office it is to preferue vs in our ancient faith,
and not to teach vs any new. And with this agreeth
passing well that dialogue of *Origen* betwixt a *Marci-*
onist and a Catholike: *Megethius* the *Marcionist* (by
occasion of the Catholikes wordes) asking this que-

“ *stion, Am I not a Christian?* To which *Adimantius* the
“ Catholike answereth: *What manner of Christian;* who
“ *doest not suffer thy selfe to be called by the name of*
“ *Christian?* For thou art not called a Christian, but a
“ *Marcionite. Megeth.* And you haue taken your name
“ from the Catholike Church, wherefore you are not
“ Christians neyther. *Adam.* It were rightly said of thee
“ indeed, if we had any cognomination of a man. But
“ if we be called so by reason of the vniuersity which
“ is spread ouer the world, what euill is there in this?
“ *Megeth.* Proue then, that it is not lawfull to be called
“ by a mans name. *Adam.* Yea I will demonstrate a lit-
“ tle more, that it is so farre, that we may lawfully be
“ called by a Bilhops name, that we are not permitted
“ to take our denomination so much as of an Apo-
“ stle. Whether was greater *Marcion* or *Paul?* *Megeth.*
“ *Paul. Adiman.* Heare then, if you please, the pro-
“ hibition of *Paul*, who is more excellent: I haue heard
“ (saith he) from those, which are at *Chloes*, that there
“ are contentions among you: for some of you say, I
“ am of *Paul*, I am of *Apollo*, I am of *Cephas*. Is Christ
“ deuided? Was *Paul* crucified for you? or were you bap-
“ tized in the name of *Paul?* *Megeth.* Thou giuest this
“ name to me: I am called a Christian; and some here
are

Call
the
Bishop
of
Cyprian
effect

are called Socratists. *Adamant*. I do wholly deny the,,
name of *Socrates*, I know not who he was &c. ,,

They two being come thus farre, *Eutropius* a
greeke Philosopher, whom they had by common con-
sent chose for their moderatour, speaketh thus: If both,,
of you call for names, it is necessary, that you both,,
renounce them. *Adam*. I know not who *Socrates*,,
was, doth he also renounce *Marcion*? *Megeth*. *Mar-*,
cion was my Bishop. *Adamant*. Whereas since *Marcions*,,
death, there haue byn successors of Bishops, or rather,,
of false Bishops, why is not the name of any successor,,
deriued into your sect, but you cleaue still to the name,,
of that *Marcion* &c? Where we see that the Catholike,,
did not reprove him for being called by the name of
his Bishop; but for that they reteined still the name of
one particuler Bishop, which was a manifest signe
that he had taught them some new doctrine, in which
they still continued, and acknowledged him for the
authour and beginner of their sect. Wherefore since
that Catholikes are only named of their chiefe pa-
stours in generall, it is euident, that they only acknow-
ledge them for their lawfull gouernours, which pre-
serue them in their ancient faith; but in no sort haue
taken any new opinion from them which liue now,
no more then from any other, that went before. But
let vs heare how the Moderatour concludeth this dis-
putation. *Eutropius*. Since the Apostle *Paul* blamed,,
some, because they boasted of his, and *Apollo's*, and,,
Cephas his name, it is a signe, that it is not lawfull,,
to vse the name of a Bishop. For it were more conue-,,
nient to haue admitted a more excellent, then a worse,,
name &c. Where the Protestants may see their own
shame

shame, since they haue their denomination of worse men then Bishops. But of this afterward.

Now let vs conclude this Chapter, shewing briefly, that our Church is not only Catholike in name, but also vniuersall indeed, as being spread ouer all Nations, according to the Prophecies heretofore alledged. Where first it is manifest, that when *Luther* began to preach, all the Christian world was of our religion; and euen in *Bohemia*, where some *Hussites* remained, and in the East among the Schismaticall *Grecians*, and those *Nestorians* which were left, there were many Catholikes also, vnited to the Church of *Rome*. So that it cannot be denied, but that *Luther* went out of the vniuersall Church of Christ at that time: and since he began to preach, though he hath infected diuers Prouinces, yet he hath in a manner extinguished the catholike faith in none, as is euident in *Germany*, and the Countreys adioining, where his Sect is chiefly vpholden. And the same is as euident of *Caluin* and the rest, which arose after him; for we see that in our Iland of *Great Britany*, in *France*, and the *Low Countreys*, where *Caluins* doctrine hath byn imbraced, the Catholike Religiō remaineth also. Wherefore our Church hath not lost any part of her vniuersality by this new impugnation; though many haue fallen from her, as hath happened heretofore in the conflicts with all old heretikes. Yea such hath byn the prouidence and care of Almighty God ouer his Church in this behalfe, that instead of this decrease which she hath had in these parts; she hath byn at this very tyme, much more without comparison increased in other new found Countries.

Wher-

Cath. religion
is not lost here

Wherefore at this time there can be no doubt, but that our Church is truly vniuerfall; which is yet made more manifest, if we consider, that the whole body of Christendom is confessed euen by our Aduersaries to have byn of our Religion for these thousand years; in which space (not to speake of *England*, which was couerted a little before) these other receiued the Christian faith by the means partly of some Popes themselves, and partly of others which were vnited to the *Germany*, *Frisia*, *Holland*, *Westphalia*, *Flanders*, *Brandenaria*, *East-France*, *Bulgaria*, *Bohemia*, *Noruegia*, *Denmarke*, *Hungary*, *Polonia*, *Saxony*, *Dalmatia*, *Pomerania*, *Liuania*, *Prussia*, and *Lituania*: and now lastly in our age both the East and West *Indies*. The same might easily be proued of all other Prouinces, which were couerted before this time: for since, as we haue shewed, our religion is truly ancient, and that which was generally professed, throughout the world in the first five hundred yeares; it is also most certaine, that those which were couerted in that space, receiued no other faith but ours. And in particular that *England* imbraced our Religion, is manifest by *S. Bedes* History, and hath byn evidently conuincd by *D. Stapleton* in his Fortresse of Faith, by the Authour of the *Three Conuersions*, and by *M. Breueley* in the Protestants Apology. Moreouer this appeareth also very plainly: for that in the yeare 606. when Protestants commonly assigne the beginning of the Roman Churches defection, they cannot shew, that there was any change or alteration made in doctrine, or any interruption in succession, or any separation from the former Church. And for these two

*Defence of
the Protestants
signed a. 6*

later, there is not so much as any objection to be made: since that Pope *Bonifacius* the third, succeeded to Pope *Sabinianus* his predecessour, without the least contention or contradiction of any.

And for the other point of doctrine, there can nothing be objected, but the declaration, which *Phocas* made in his fauour, against *Cyriacus* Patriarch of *Constantinople*, that the Church of *Rome*; and not that of *Constantinople* was the first, chiefe, and head of all Churches: which, as we haue sufficiently proued before, was not any new doctrine, but that which had euer byn maintained in the whole Church; though the late Emperours had fauoured the Patriarches of *Constantinople*, which was the cause, that they presumed without any shew of probability to preferre themselves before the Bishops of *Rome*. And therefore no meruayle though Pope *Bonifacius*, who had gained this Emperours good will, in the time that he liued at *Constantinople*; before he was Pope, endeauored to withdraw him from that vniust course; which he graunted perhaps the more willingly, because at that time he was much offended with *Cyriacus* then Patriarch of *Constantinople*. Here then is no innouation at all; but only a continuance in a iust and lawfull possession; and a deliuey from an vsurped clayme, and violent oppression.

It were needlesse to treat of that other frutolous canill, which some make, concerning the conuerting of an Idolatrous Temple in *Rome* called *Pantheon* (because it was dedicated to all the false Gods in generall) into a Christian Church, and to the honour of all Saints. For what is here to be misliked? Could there haue

*Bonifacius
made phoras
I will: but
phoras was
much greater
than the first
one:*

haue byn a better mutation made; then that Idolatry should be vtterly destroyed; and chaunged into the worship and honour of God and his Saints? Were there not before this time, other Churches erected to the honour of Saints? as to *S. Peter*, & *S. Paul*, *S. Lawrence*, *S. Sebastian*, and others? Or could it be a greater inconuenience to honour all the Saints together, then euery one seuerally and by themselves? What should I mention that loude, and lewd lye of *Melancthon* who was not ashamed to write, that inuocation of Saints, was not vsed before *S. Gregory* the Great his time? Which notwithstanding is before this fact of *Bonifacius* the third, or rather the fourth. Did not *S. Leo* liue before *S. Gregory*, who notwithstanding exhorteth vs, to confirme our amity with the holy Angells, and Patriarches, to accompany our selues with the Prophets, Apostles, and Martyrs; to desire their riches, and with a good emulation to pretend their Suffrages? Did not *Theodoretus* desire and beseech to obteyne Gods assistance by the intercession of Saynts? *S. Fulgentius* also testifieth that our *B. Lady* helpeth all women that fly vnto her. *S. Cyrillus* likewise affirmeth, that in his time, when they offered sacrifice, they made mention of those also, who were departed before them, first of the Patriarches, Prophets, Apostles, Martyrs; that God would at their request, receyue their prayers &c. *S. Victor Vricensis* prayeth thus in the time of persecution: *Be present o Angels of God, beseech o Patriarches, pray o holy Prophets, be our intercessours o Apostles, chiefly thou o blessed Peter: Why art thou silent for the sheep and lambs commended vnto thee by our common Lord, with great*

*S. Leo ser.
s. de Epi-
phan.*

*Theod. hist.
sac. Patr.
S. Fulg. ser.
laud. Ma-
riae.*

*S. Cyril.
catech. s.
mystag.*

*S. Vict.
Vricens. l.
s. de perfec.
VV and.
circa finē.*

S. August.
tract. 84.
in Ioan. &
ser. 17. de
verb. Apo-
stol. &c.

caution and sollicitude? *Thou o holy Paul the maister of many Nations know what the Wandle Arians doe, and thy children being captiues, mourne and lament, and all you Apostles mourne together for vs &c.* S. Augustine expressly distinguished betwixt those which are departed, and are to be prayed for, and others that are to be prayed to.

S. Gregory Nyssene doth not onely pray to *S. Theodorus*, in his oration which he made in his praise, but also beseecheth him, that if there were need of more deprecation and aduocation then his owne, that he would call his fellow-martyrs together, and pray with them, yea, that he would admonish *S. Peter*, stirre vp *S. Paul*, and *S. Iohn &c.* *Ruffinus* relateth how the Emperour *Theodosius* went to all the places of prayer, together with the Priests and people, lying prostrate in haircloth, before the shrines of the Martyrs and Apostles, and crauing assistance for themselves by the faithfull intercession of Saints. *S. Chrysostome* sheweth also how the Princes of his time, embraced the tombes and sepulchers of the Saintes, beseeching and praying them to make intercession for them. *S. Hierome* desired to be ayded by the prayers of *S. Paula*, not doubting, but that being present with God, she might more easily obtaine that, which she desired. *S. Gregory Nazianzen* writeth, that an holy Virgin, who was much solicited and tempted by the Diuell, set on by a magician, desired the Virgin *Mary*, that she would help a virgin, who was in daunger; and after he sheweth, that the virgin ouercame, and the Diuell was ouercome (no doubt by the intercession of our *B. Lady*.) *S. Ambrose* writeth thus:

The

*with and
prayer but
separate*

Ruffin. l. 2.
hist. cap. 33.

S. Chrysost.
hom. 66. ad
pop.

S. Hier in
Epitaph.
Paulæ.

S. Gregor.
Naz. orat.
in Cyprian.

The Angells are to be intreated, who were given vs for our defence; The Martyrs are to be prayed to, whose patronage we seeme to challenge by the pledge of their body; They may beseech for our sinnes, who by their owne blood walked away their owne sinnes, if they had any: for these are the Martyrs of God, our Patrons, the beholders of our life, and actions. Let vs not be ashamed to use them for intercessors of our weaknesse, because they knew the infirmity of the body, euen when they ouercame. *S. Basil.* S. Basil. orat. in 40. Mass. *S. Athanasius* prayeth himself most deuoutly to our *B. Lady* in these words: *Incline thy care to our prayers, and forget not thy people.* And againe: *We cry to thee, remember vs most holy Virgin.* And finally: *O Mistresse, and Lady, and Queene, and Mother of God pray for vs.* *S. Hilary* S. Hilary in psal. 119. explicateth that the intercession of Angels is not necessary in respect of God, who is not ignorant of any thing, but in respect of our infirmity which needeth the ministry of their spirituall intercession, to pray and merit. *Eusebius* declareth how in his time Christians did these things dayly, honouring theouldiars of true piety, as Gods friends, going also to their monuments and making vowes vnto them, as to holy men, by whose intercession to God they professed themselves not to be a little ayded. Euseb. l. 13. prap. E. uang. c. 72.

Thus then we see the continuance of this doctrine, euen from the Primitiue Church, as well as that other of the Popes authority; and consequently the Protestants can haue no reason, to assigne the time of *Bonifacius*, for the comming of Antichrist, as many of them do in these respects. And these testimonyes

Prot. A-
pol. tract. 1.
sect. 3. subd.
7.

Prot. A-
pol. tract. 2.
1. sect. 9.
subdiuis. 3.

are so cleare, that the Protestants themselves do acknowledge this doctrine to haue bene taught by these Fathers; yea and by *Origen*, *S. Cyprian*, and those of that age also, as that forsaide learned Priest manifestly conuinceth by their owne testimonies: and therefore it is no meruaile, though they agree not in assigning the time of Antichrists comming, and of the defection or Apostasy of the Roman Church, which they so fondly, and yet obstinately maintaine: for all are not of *M. Fulkes*, *M. Downhams*, and *M. Willets* mind, that Pope *Boniface* was the man; but some, as *Sebastianus Francus* affirmeth Antichrists appearing to haue byn presently after the Apostles time. Those of *Transilvania*, which *M. Hooker* calleth the Reformed Church, thinke that it was about the yeare of our Lord 200. *M. Napier* about 313. *Beza* and *VWhittaker* attribute this Antichristian spirit to Pope *Leo*, about the yeare 440. *Bullinger* assigneth the yeare 763. and calleth it *the fatall yeare*. *Iunius* nameth *Hildebrand*, who was Pope in the yeare 1074. *M. Fox* rather supposeth 130. to haue bene the yeare. *Melancthon* at the first layd this imputation vpon Pope *Zozimus*, who liued in the yeare 420. but afterward seeing the absurdity of this paradox did rather thinke the Turke to be Antichrist: with whom agreeth *Bucer*. And finally *Hierome Zanchius*, and *Francis Lambertus* do plainly acknowledge that Antichrist is yet to come. And by this their diuersity of opinions it plainly appeareth, that there is no certaine time of any such inuouation or change to be found, and consequently that it is a meere fiction and *Chymera* to imagine that there hath bene any such.

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And truly it is exceeding admirable and strange, how our common enemy, could euer preuaile so farre with any, and bring them into such a pittifull blindness; as that they should not behold that, which they cannot choose but see. For what is more euident, then that so many nations, as haue bene conuerted to Christian religion, within these thousand yeares, do argue and testify the accomplishment of those prophecies, which I rehearsed in the beginning our of *S. Augustine*, and might alleadge many more both out of the old, and new Testament to the same purpose? How is it possible, that any man should be so much bewitched, as to conceyue, that Antichrist should labour so earnestly, and haue so good successe, in the publishing and propagation of Christs most glorious name? Especially if we consider that neuer any Heretikes, which yet are farre more hidden enemies to Christ, then Antichrist shall be, could euer preuaile in this kynd.

Now what shall I say of that other opē blasphemy, by which they do in a manner accuse God of periury, since they cannot deny, but that he hath sworne, that the seed of our true *David* should remaine for euer? And this so absolutely, and without all exception, that he expressly declared, that their sinnes should not be sufficient to remoue this mercy from them, howsoeuer he should thinke it conuenient to chastise and visit their iniquities, with other punishments. This his Pact, Couenant, and Testament he repeateth in diuers places, alway inculcating that it should be perpetuall and euerlasting; to which end he promiseth his owne and the holy ghosts assistance for euer

Psal. 88.

Esa. 39.

Hiezm. 31.

Ezech. 57.

Matt. 28.

Ioan. 14.
Matt. 16.

Esa. 53.

euere, to the worlds end; assuring vs, that the gates of hell should not preuaile against his Church. Is not this then to be incredulous, to accuse God eyther of want of power, or will to performe his promises? Is it not to defraude Christ of his inheritance, and of the fruite and reward due to his bitter sufferings, passion, and death? *Si posuerit* (sayth the Prophet Esay) *pro peccato animam suam, videbit semen longauū*: If he shall lay downe his life for sinne, he shall see a posterity, which shalbe long liued. What say these men? You haue heard how they abbreviate and cut of this continuance by so many hundreths of yeares, that at length they bring it in a manner to nothing at all. And what meruaile is it now, though the Fathers, and especially *S. Augustine* be so earnest in this poynt, of the ynniuerfality and perpetuity of the Catholike Church? I will recite some few places out of him only, which in my opinion are sufficient eyther to conuert, or confound all the Protestants in the world.

S. Aug. de
vint. Eccles
cap. 7.

Hauiug in one place alledged some testimonies out of the Prophet *Esay* to this effect, he concludeth in these words: What can be exacted to be spoken more manifestly? Behould how many, and how cleare testimonies haue byn brought out of one Prophet; and yet there is resistance and contradiction made, not to any man, but to the spirit of God, and to the most euident truth. And yet the glory of Christ is enuyed by those, who will boast of the name of Christians, that these things, which haue byn so long before foretold of him, may not be belieued to be fulfilled; whereas now they are not foretold, but are shewed, seene, and possessed &c. In another place he writeth thus: Because

cause the Church was not to be any small time in,,
 this world, but shee shalbe here vnto the end of the ^{In psal. 60.} world, therfore *David* sayd in this place, *I wilbe an inhabitant in thy tabernacle for euer.* The Church shall,,
 not be ouercome, shee shall not be rooted out, nor,,
 yield to any temptations whatsoever, vntill the end,,
 of this world commeth, and that eternall habitation,,
 doth receaue vs, from this temporall &c. *And a little*,,
after. How should shee gather all the children, vn-,,
 lesse she were here a long time? vnlesse she continued,,
 vntill the end? Do not enuy those which are to come,,
 after, cut not downe the bridge of mercy, because,,
 thou art already passed ouer: *And yet more earnestly:*,,
 Those curse Christ, who say that the Church is peri-,,
 shed out of the whole world, & remayneth only in A- ^{In psal. 85.}frica (as now the Protestants affirme of Europe, or rather
 of the lesser part of it.) If thou shouldest tell him, thou,,
 shalt loose thy village, perhaps he would not hold his,,
 hand from striking thee, and yet he sayth, that Christ,,
 hath lost his inheritance, redeemed with his blood. *And a little after* (for I should be too long, if I al-,,
 ledged all:) Wert thou borne to this end? dost thou,,
 therfore call thy selfe a Christian to enuy the glory,,
 of Christ, whose signe thou sayest that thou bearest ^{2. c.} in thy forehead, but hast lost it out of thy hart? &c. In
 another place against them who affirme that these
 prophecies of the Churches vniuersality are already ^{In psal.} fulfilled, but that the Church which was of all nati-
 ons, is not now, is perished; he inueigheth in this ^{101. cōc. 2.}
 manner: This they say, who are not in her. O im-,,
 pudent speach! Is not shee, because thou art not in,,
 her? Take heed least thou for this cause be not,,
 H for

" for thee shalbe although thou bee not. The spirit of
 " God foresaw this abhominable, and detestable speech,
 " full of presumption and fallhood, vpholden with no
 " truth, illuminated with no wisdom, seasoned with
 " no salt: but vaine, temerarious, headlong, pernicious
 " &c. And after other such vehement speeches, hauing also
 " alledged Christs promise of being with his Church, vnto
 " the end of the world, finally he concludeth thus: Let
 " Christ himselfe be asked, to whom it is sayd: *Show me
 " the smallnesse of my dayes.* And this Ghospell (sayth he)
 " shalbe preached in the whole world, for a testimony to
 " all nations, and then the end shall come. What is that,
 " which thou didst say, This indeed was, but is perished?
 " Heare my Lord declaring the smallnes of my daies?
 " This ghospel (saith he) shalbe preached; Where? In
 " all the world. To whome? For a testimony to all nations.
 " And what afterward? And then the end shall come. Doe
 " thou not see, that there are nations as yet, in which the
 " Ghospel is not preached hitherto? Since therefore it
 " is necessary, that our Lords speech should be fulfilled,
 " Thou shalt declare the smallnesse of my dayes, to the
 " Church, that this ghospel may be preached in all Nations,
 " and then the end shall come. What is that which thou
 " sayest, that the Church is already perished out of all
 " nations? whereas the ghospel is preached to this end,
 " that shee may be in all Nations: whereas the Church is
 " in all nations vntill the end of the world; and this is
 " the smallnesse of her dayes, because all that is ended
 " is small, that passage may be made to eternitie from
 " this smallnesse of dayes. And afterwards in the same
 " place, he calleth them which vse these

these speeches, *full of words, naughty pratlers, calumniatours, whisperers, detractours.* By all which we may see, how great a blasphemy *S. Augustine* esteemed this doctrine, which made him to be so vehement, contrary to his custome. Let vs conclude then with this, that when the Protestants, or any other can be able to shew any other vniuersall, and perpetuall Church besides ours, which hath couerted all natiōs to Christ, and so continueth still in conuerting those, which remaine in Paganisme and Infidelity, they may make a question whether our Church be the true Catholike Church or no: but because of this there can be no question made, it is also out of all question, that there is no other true Catholike Christiā Church but ours.

CHAP. IIII.

That the Protestants religion is neyther ancient, nor Catholike, but a new, and a particular Sect.

I Could willingly haue absteyned from this discourse, my purpose being only to defend our selues, and not to impugne others: but because we are not only blamed for imbracing our owne Religion; but chiefly because we refuse to communicate or participate with Protestants in theirs; I cannot see how we can giue a sufficient reason of this our refusal, vnlesse we shew, that we haue sufficiēt ground for the one, as well as for the other: which in any reasonable mans iudgment, we shall aboudantly performe; by shewing that the Protestants Cōgregation is new, and consequently hath forsaken the ancient sayth: & likewise that it is a particular Sect, which is gone out,

and departed from the communion of the Catholike Church, as all must of necessity doe, which shall v-nite or ioyn themselues vnto them in this their separation and diuision. Wherefore to begin with their nouelty, we shew them manifestly that their first beginning hath byn within these last hundreth yeares: for *Luther*, who was to that time a Catholike Priest, and a Friar of *S. Augustines* Order, began this schisme and sect in the yeare of our Lord 1517. in the Countrey of *Saxony* in *Germany*, teaching many poynts of doctrine vnheard of, in the Christian world before; for which he was impugned and condemned by the Catholike Vniuersities, Doctours, and Pastours; as also by the chiefe Pastour of that time, Pope *Leo* the tenth, and finally by the Oecumenicall and Generall Councell of *Trent*. So that in all things his beginnings and proceedings were like to those of all other Heretikes, as might easily be deduced, if it were so necessary. And the very same, which I haue sayd of *Luther*, is to be vnderstood of *Zuinglius*, *Caluin*, and the rest, which haue followed since, with this only difference, that these were not only contradicted by Catholikes, but also by *Luther* himself: and so likewise all other which came after, by those which went before. And this is so manifest, that *Luther* confesseth of himself that he fell into these troubles by chaunce, and not with his will: insomuch that he wished often afterward, that he had neuer begun this businesse; and had vndoubtedly desisted from it againe, had he not byn hindred by his owne excessiue pride: for so *M. Fox* testifieth of him, that he promised *Cardinall Caietan* to keep silence; provided alway, that his aduersaries

Apud Ti-
motheum
Kerchner.
in thesaur.
& Luth.
colloq. mē-
sal. fol. 158.
b.

Fox M.
mō. p. 404.

uerſaries would do the ſame : and *M. Cooper* reporteth further, that by his letter he ſubmitted himſelfe to the *Pope*, ſo that he might not be compelled to recant : and he began not to defend his doings, by ſetting forth bookes, till the *Popes* Excommunication came forth againſt him, at which time notwithstanding he continued his ſaying Maſſe, till at length he yielded to the *Diuell*, who came and diſputed with him to that effect, as himſelf reporteth. Neyther had he any to aſſiſt him, or ioyne with him in theſe beginnings, but ſuch as forſooke Catholike Religion as he had done, and that vpon his perſwaſion, or example : inſomuch that he ſayth of himſelf, that he alone undertooke this great cauſe. And ſome of his followers are ſo vehement in this, that they affirme it impudency to ſay, that many learned men in *Germany* before *Luther*, did hold the doctrine of the Ghospell ; & that it is ridiculous to thinke, that in the time before *Luther*, any had the purity of doctrine ; and that *Luther* ſhould receaue it from them, and not they from *Luther*.

And ſurely it were very ſtrange, that neither Catholike nor Proteſtant authour of thoſe times ſhould make any the leaſt mention of them, if there had byn any ſuch. Wherefore as it were a great temerity and raſhneſſe in them to affirme, that there were any ſuch, without any prooſe or testimony : ſo were it no leſſe folly or rather madneſſe in vs to belieue them in a matter of this importance, eſpecially it being their owne caſe, and their credit being engaged therein : & if we once giue them this ſcope, they, or any other may affirme whatſoeuer they pleaſe, without feare of

*Cooper in
Chen. ſcl.*

*178.
Sleidan. l.
13. f. 178 a.
inuo.*

*Luth. l. de
Miſſa angu-
lari vel pri-
uat. & loc.
commun.
cl. 4.*

*Conrad.
Schuſſelb.
l. 2. Theo-
log. Caluin.*

*Benedict.
Morgenſt.
tract. de
Eccleſ.*

denyall or contradiction. True it is, that at *Luthers* comming there were (as I sayd before) some *Hussites* in *Bohemia*, & *Husse* himself liued about 100. yeares before, whom *M. Fox* doubteth not to register among the Sanits of his Ghospell; wheras notwithstanding he knew well inough, that he differed from Catholikes but in very few points, and from Protestants in very many: in so much that *M. Fox* himself affirmeth, that in a manner he committed nothing, for which he is not togeather with the Roman Sea to be condemned, or with it to be absolved. For his chief and almost only difference from Catholikes was, concerning the necessity of the communion to be giuen to the people vnder both kinds (which notwithstanding many Protestants accompt only a matter of indifferency) & in that other seditious doctrine of *Wickliffe*, who affirmed, that there is no ciuill Lord, no Prelate, no Bishop, whilest he is in mortall sinne, as *Osiander* relateth it, saying, that this proposition cannot be allowed, and that *Iohn Husse* in this behalfe, shewed some humane frailty, and the *Bohemians* his disciples added little more to their maisters doctrine, as *M. Fox* himself also reporteth, though he thought good likewise to honour them, by naming their insurrection and rebellion, though very barbarous, *the Ghospells increase*; being indeed such as *Osiander* is of opinion, that *Husse* himselfe, if he had byn aliue, would not haue approued it. This and more is at large set downe by *M. Breueley*, who also quoteth the places for all, to whom I remit my Reader.

Prot. A-
pol. tract.
2. cap. 2.
sect. 5.

And the like discourse maketh the same Reuerend Priest in the section going before, of *Wickliffe*, shew-

ing, that he also held very many Catholike opinions, and withall diuers strange and absurd hereses, which the Protestants themselves will not admit : as that a Bishop or Priest in deadly sinne, doth not order, consecrate, nor baptize: and that Ecclesiasticall Ministers should not haue any temporall possessions, or propriety in any thing, but should begge. He condemned also lawfull oathes, and taught that all things came to passe by absolute necessity. Finally, that there is no ciuill Magistrate, whilest he is in mortall sinne : & that the people may at their pleasure, correct Princes, when they do offend. And this doctrine his fauourers openly practised, as the same Authour particularly declareth: and *Wickliffe* himselfe vsed such iugling about the profession of his fayth, that it seemeth manifest, that he thought it lawfull to dissemble and equiuocate in that also: which neyther *M. Morton*, nor any other hath euer byn able to proue in any Catholike, as neyther the rebellious doctrine, which this man holdeth. so that in my mind, the Protestants haue little reason to thanke *M. Iames* for his paines taken (though in vayne) to make *Wickliffe* an absolute Protestant, vnlesse he could first cleare himselfe of these detestable and seditious positions, which he will neuer be able to do.

The like difference might easily be shewed, betwixt the Protestants doctrine, and that of the *Waldenses* & some other, which they name as their predecessours in religion: but this hath byn so abundantly and exactly performed by the same Authour, as also by that other of the Three Conuersions, in the beginning of his Examination of *Foxes* Calendar-Saynts, as it were
but

but lost labour to repeat them here . Wherefore at this time I will refrayne frō further discourse in this matter , only noting two or three points common to all those , which maintained any doctrine against the Catholike Church . As first that the beginning of euery one may be assigned , that is , when they departed frō vs , and began to teach against the receyued and professed sayth of the whole Christian world : so that they can by no meanes make any continuance of the Protestants doctrine , though they had agreed with them in all points ; and much lesse now , that they disagreed from them , and among themselues in very many ; and held many more Catholike doctrines without comparison , then of any other sect whatsoeuer besides their owne .

What should I mention here their want of lawfull vocation , & succession one to another , or (which in all ages hath byn esteemed of greatest consequence) vnity with any other Apostolicall Church : neyther of which can possibly be attributed vnto them , and yet is so necessarily required in all true teachers , as the only defect therof is sufficient to conuince any whatsoeuer of schisme and heresie : which was the cause , why the ancient Fathers were so carefull to

S. Iren. l. 3

c. 3.

S. Epiph.

har. 27.

Euseb. in

hist. &

chronic.

Optat. Mil-

len. l. 1. con.

Parmen.

S. Aug.

shew their communion with the Roman Church , & the perpetuall & not interrupted successiō of Bishops therein from the Apostles dayes to theirs. So *S. Irenaeus* though he liued in *France* , and was Bishop of *Lyons* , *S. Epiphanius* who was Bishop of *Salamina* in *Cyprus* , *Eusebius* of *Casarea* in *Palestine* , *Optatus* , and *S. Augustine* who were Bishops in *Africa* , did all concur in this , that for the conuincing of heretikes , in this poynt

poynt, and to shew that they were not defectiue therein, it was more necessary, to demonstrate the perpetuall succession of the Bishops of *Rome*, then of their owne, or any other particuler Seas: and accordingly they did recount what Bishops, and how many there had byn in that Sea vntill their time: and yet the heretikes of their time, did accuse those Bishops of erroneous doctrine, as the Protestants do now, yea the Donatists did openly impugne them.

epist. 165. es
in psal. cōt.
Donat. &
l. cont. Ep.
Fund. c. 4.

Finally to conclude this discourse, all those, whom the Protestants name for members of their Church, were eyther knowne Catholikes; or els had their particuler errors noted and condemned by the same authority, and in the same forme, that all old heresies were reiected & exploded. In which notwithstanding the Protestants must perforce ioyne with them, if they will acknowledge them for their brethren, and consequently they must also vndergoe all those censures, which haue byn heretofore most iustly inflicted vpon them. As for example in the 7. generall Coucell, not only the vse and adoration of Images is established, but also that other heresie is reiected, which maketh the Blessed Sacrament of the Aultar to be but an Image of Christ. *S. Damascen* maketh mention of certayne heretikes called *Lampetians*, who held that Monasteries ought to be free, that is, without perpetuall vowes. The *Pelagians* did teach, that the childe of the faythfull had no originall sinne, and that euery sinne though neuer so little deprived vs of true iustice: *Vigilantius* agreed in many things with Protestants, as that the reliques of Saints are not to be reuerenced, and that the prayers of the departed are not heard for

Act. 6. 18.
3. in fine.

S. Damasc.
lib. de cent.
hæres. circa
finem.

S. Aug. l.
6. cont. Iu-
lian. cap.
2. & 3.

S. Hierō. l.
2. cōt. Pe-
lag. & lib.
cent. Vigi-
lant.

I

others,

others: that Church-men should haue wiues: and finally that it is not expedient to forsake all, giuing it to the poore, and so to retire our selues to religion.

S. Hier. l. 1.
& 2. cont.
Iouinian.

Iouinianus thought that a man that had once sayth & grace by baptisme could not sinne: that fasting was not meritorious: that marriage was equall to virginity.

S. Epiphā.
haer. 75.

The *Arians* denyed that it was lawfull to pray, or offer sacrifice for the dead; and that priesthood was

S. Aug. c.
33. & 82.

equall to the dignity of Bishops: and finally they did not only mislike the Churches fasting, but also did

especially feast vpon fridayer, in the Lent, and the holy weeke: and if they fasted at all, it was rather vpon a Sondag, then at any other time.

I might thus go forward, & shew how Protestāts agree in many points with the *Arians*, *Donatists*, *Manichees*, *Novatians*, *Messalians*, *Pepuzians*, *Origienists*, *Florinians*, and *Eunomians*, as Cardinall

Bellarmin. de
notis. Ec-
clesia c. 9.

Bellarmino and others haue done, but I should weary both my selfe and my Reader. Neither is it very necessary in this place, where we only go about to proue that the Protestants religion is a new sect: for though

Morton in
his treatise
of the king
dome of I-
rael, & the
Church; in
the tract. of
the church.

M. Morton and some few others are so absurd, as to acknowledg, that whersoever a company of men do iointly and publikely, by worshiping the true God in Christ, professe the substance of Christian Religion (which is faith in Iesus Christ, the sonne of God and Sauour of the world) that there is a true Church;

Philippus
de Mornay
tract. de Ec-
cles. cap. 2.
edit. anno
1579.

notwithstanding any corruption whatsoever: and vpon this ground are contēt to admit the very *Arians* themselues; yet this is commonly denyed and confuted euen by Protestants; and is most evidently false, and very foolish.

For

For first, haue we not the practise of the primitive Church it selfe, which forbad all communication with all heretikes of that time? Doth not *S. Iohn* and *S. Paul*, as I shewed before, plainly declare, that they went out of the Church, when they began to teach any heresie? Of which *S. Paul* giueth a plaine reason, when he affirmeth, that they had made shipwracke of their faith, without which it is impossible to belong to the Church of Christ. And therefore he willeth vs to auoid heretikes, as being condemned by their owne iudgment, because they are not cast out of the Church by excommunication, but they go out themselues by heresy. And with this agree all the Fathers, in whom nothing is more common, then to distinguish betwixt heretikes, and those which are in the Church, and to treat of reducing heretikes to the Catholike Church againe. In so much that *S. Hierome* *S. Hier. dial. cōt. Lucifer.* calleth their Congregations the Synagogue of Antichrist: yea they do not only exclude heretikes, but Schismatikes also: for so sayth *S. Irenaus*, that all such are *extra veritatem, id est, extra Ecclesiam*, out of the truth, and Church. And *S. Cyprian* expressly, that those which are not with the Bishops, are not in the Church. Likewise *S. Hierome*, that schismatikes separate the multitude which they deceiue, from the Church of God, although not with such cruelty, as heretikes do. And *S. Augustine* sheweth that heretikes hate God, by violating the fayth, which hath him for obiect, and the schismarikes do against the loue of their neighbour, by making diuisions; and consequently neither of the pertaine to the Catholike Church which loueth both God, and her neighbours.

Tit. 3.

*S. Hier. dial. cōt. Lucifer.**S. Iren. l. 4. cap. 62.**S. Cyprian. lib. 4. ep. 9.**S. Hier. in cap. 1. Amos.**S. Aug. l. de file & symb. c. 10.*

Wherefore this refuge, which some Protestants make to old heretikes, is so farre from excusing them from nouelty, or vniting them to any true Church, that it maketh them in faire worse case, as being separated not only once, but as often as all these old heretikes, whose communion they hold, and whose heresies they defend, haue byn: and therfore though they inuented no new heresie of their owne, nor made any new separation, yet were they farre from being in the Church, and much more now, that they inuent & adde somthing also to the former. For as *S. Paul* sayth, there is but one Lord, and one sayth; for which cause especyally the Church is also called one body, one spouse, one sheepfold, and one Church: neyther could she be rightly named the pillar and firmament of truth, if she could fall into errour or heresy: yea Christ should not only breake his promise, of giuing her his spirit of truth, to teach her all truth, but withall might seeme to be chargeable with these errours, since that she is vnder him, as her Head and Spouse, who consequently will not permit her to fall into any errours which concerne sayth, with which God cannot be truly or duely worshipped. For which cause he hath also charged vs to heare the Church, vnder payne of being accounted Publicans and Pagans, which surely he would neuer do, if her decrees might be either false, or vncertaine.

Finally the least sanctity which can be giuen to the Church, is this of being free from errours in sayth: and yet we see the Apostles themselues call her so in their Creed; for which cause also, and as it were to exclude the euasion of Protestants, who runne to the

Scrip-

*Joan. 10.**Rom. 12.**Cantic. 6.**Symb. Con-**stantinop.*

Scriptures from the Church, *S. Augustine* writeth in this manner: The truth of the Scriptures is held by vs, when we do that, which hath pleased the whole Church, which the authority of the Scriptures themselves doth commend; that because the holy Scripture cannot deceive vs. Whosoever feareth to be deceived with the obscurity of this questiō, may aske counsaile of the Church, which the Scripture demonstrateth without any ambiguity. And in another place he saith, that Religio is to be sought for, with them alone, who are called Christians, Catholikes, or Orthodoxall, that is, the keepers of integrity, and the followers of that which is right: which they haue alway performed so diligently and religiously, that, as *S. Hierome* testifieth, for one or two words, which are contrary to faith, many heresies haue bene cast out of the Church; and the same is obserued and recorded by those two great lights and worthy Champions of the Greeke Church. *S. Gregory Nazianzen*, and *S. Basil the Great*.

Wherefore let vs conclude this discourse of old and new heresies, with those words of *S. Augustine*, wherwith he endeth his booke, which he wrote concerning heresies; who hauing in it recounted 88. heresies which had impugned Gods Church vntill his dayes; he finally writeth thus *Wherefore euery Christian Catholike must not belieue these things: but not euery one, who belieueth not these, ought consequently to thinke or name himselfe a Christian Catholike; for there may be, or arise other heresies also which are not mentioned in this our worke, of which whosoever shall hold any one shall not be a Christian Catholike.* By this then that hath byn sayd hitherto, it appeareth plainly, that the Protestants

cannot challenge to themselves any antiquity, by naming or designing any which haue liued before *Luthers* time, that did agree with them in all points of fayth, but that the more they strue to cleare themselves of nouelty, the more they intangle themselves in manifold schismes & heresies; the least of all which were sufficient to exclude them from all true fayth & Religion. And this is so euident to many of them, that they think it better to retire to that refuge of their Churches being inuisible for these many ages; which notwithstanding is indeed more absurd, then the former: since that, as I haue shewed before, it is so euidently conuincied, that the true Church of Christ should continue and increase, throughout the whole world, euen vntill the second comming of our Sauiour to iudgment: which cannot be vnderstood of any inuisible Congregation; that is, such a one as should not appeare, or be knowne by men, but only to God alone. For it cannot be denied, but that outward profession of fayth is absolutely necessary to saluation, as well as inward beliefe and fayth it selfe. For so *S. Paul* expressely testifieth: *With our hart we belieue to iustice, and with our mouth we make confession of our fayth to saluation*: according to which the Prophet *Dauid* also witnesseth of himselfe, that because he belieued, he also spake, and made profession of his fayth: and consequently there must needs be some notice taken of this profession, eyther by enemies which impugne it, or by friends which approue and embrace it.

And this we see sufficiently confirmed by the experience of all sects or Religions whatsoeuer good or bad.

Rom. 10.

Psal. 115.

91. 6.

bad: For in the Primitiue Church, euen in the Apostles time, which is admitted by all to haue byn the true Church of God, those which ioyned theselues to the Apostles, and imbraced Christian Religion were most manifest, and eminent: and so hath that Church which commeth from them by continuall and ordinary succession of lawfull Pastours euer since. And the like might easily be deduced of all heresies which haue risen among Christians, euery one of which for the time they endured, were visible and knowne, yea euen those, who thought it lawfull to sweare and forswear rather then to vtter or bewray their secrets. Of which sort sayth *S. Augustine* were the *Priscillianists* in Spayne, whose doctrine that was: *Iura, periura, secretum prodeire noli*. Neyther can it be imagined how we should either keep the communiō of the true Church, or eschue those which are false, vnlesse they be both visible: or how can any teach or defend their doctrine, but by preaching & instructing others, either by word of mouth, or writing? Which if they do, there cannot choose, but some notice must be taken of them; especially, when, according as hath byn declared in part, and might be further proued, Infidels and Gentils are to be conuerted to the true Church, which certainly is no hidden action. I might alleage many testimonies out of the Scriptures and Fathers for the confirmation of this truth, but I think it not necessary, and therefore I will only conclude with *S. Augustine*, saying: *That it is an easy matter to behold and see a citty placed vpon a mountayne, of which our Lord sayth in the Gospell, that it cannot be hidden.* And a little after hauing explicated that this is to be vnderstood of the

Catho-

*S. August.
epist. 170.*

Cath. Church, he further addeth: *It is not lawfull for a ny to be ignorant of this Church, & therefore according to the word of our Lord Iesus Christ she cannot be hidden.*

Hitherto I haue briefly shewed, that the sect of the Protestants is new, as also their doctrine, so farre as it is different frō ours, or at least agreeth not with that of some former Heretikes, which notwithstanding is absolutely in it selfe new also, because it was inuented after the doctrine of the Catholike Church was established, though perhaps in different times; and so one Hereticall opinion may be elder then another: but one and the same Catholike faith, is more ancient then any of them all. Now therefore I am briefly to declare that the Name of Catholikes agreeth not to Protestants, but that they haue some other new and particuler names takē either from their first Authour; or els from some doctrine taught by them, or some such other circumstance, in such sort, that if they should not be called by these particuler names, they could not be sufficiently distinguished.

First then concerning the Name of Catholikes, I haue already proued, that euen by their owne confession it belongeth to vs, and not to them; who contrariwise cōmonly call themselues Protestants: which Name they tooke in the yeare of our Lord 1529. because they protested against a Decree made by *Ferdinand King of the Romans*, that the Masse should be re-
 teyned, and not abrogated, before the next Council, which was then expected. So writeth *Ludouicus Guicciardinus*: or as others rather thinke because they likewise protested against another Imperiall Decree made at *Spyre*, that nothing should be innouated vn-
 till

1529.
Fiſt. Belg.
lib. 1.

See Sleyd. l.

6.

Oſi. ind. in

Epit. cent.

16.

till the Councell following. Where we have the time and the occasion of this denomination, which do plainly shew that this sect did then separate themselves, by these their protestations, from the Emperour, the King of *Romans*, and all other who joined with them against innovations in matters belonging to faith. They are also commonly called, *Lutherans*, *Caluinists*, *Sacramentaries*, *Confessionists*, *Zuinglians* &c. all which do shew either the Authour of their particuler sect, or els the new opinion and doctrine, which they have brought in, and maintaine. And though they vse not these names so willingly, as that other of Protestants, yet sometimes they apply them to themselves, as that of *Lutherans* is assumed by the *Lutherans* themselves.

And when they will distinguish themselves one from another, they are inforced to vse these other. For that, as they are all sufficiently distinguished from the Catholikes, by their new name of Protestants: so among themselves they cannot expresse their owne differences, but by vsing these other titles and denominations. And this they not only practice, but also acknowledge to be necessary: and that in great part this diuersity of names proceeded from themselves, and their owne inueation. And though it did not, but were imposed vpon them by vs; yet were it sufficient, that they are commonly knowne to all by those names, and cannot well be expressed or distinguished but by them: as *S. Augustine* affirmeth of all Heretikes in generall; many of which seemed as vnwilling to be called by such particuler names, as the Protestants are now: & yet were rightly vrged & discovered by these particuler denominations.

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And here it appeareth how impertinent that ordinary obiection is, wherewith some Protestants endeavour to excuse themselves; because among Catholikes diuers orders of Religion, haue for distinction sake, diuers particuler names in like manner, which signify their beginning, either by their Author, or some other circumstance peculiar to their institute & māner of life: For who seeth not that all this is only concerning their course of life, without any innouation in matters of faith. And so we willingly confesse, that these denominations of Religious orders, do plainly demonstrate, that they began in diuers times, and were not all from the beginning, as we evidently conuince the same of all Heretikes: the difference is, that it is not any way vnlawfull, but rather very laudable to seeke out new wayes of obeyning to perfection, by embracing the Euangelicall Counsailes; whereas it is in no sort commendable, but altogether damnable, to innouate any poynt or fillable in things appertayning to fayth.

Now then lastly to conclude, it is also most manifest, that the Protestants Congregations are in no sort vniuersall, but merely particuler: for it is impossible to conceyue, how they can make any clayme to, or challég this vniuersality, since that euē by their own confession they haue forsaken the vnity of the whole Christian world, as it stood affected in Religion, whē *Luther* first appeared, who separated himselfe, and made a part, and began a new sect: with whom the rest which imbraced his doctrine, haue since conformed themselues, all of them leauing the whole body of Christianity, and adhering to this dead and rotten member

member, which was deuied from it. Neyther can he or they, as hath byn shewed, mainteyne this their going out of the vniuersall Church, by any predeceffours which went before, since that we haue already demonstrated that they had none such, which euer agreed with them fully and wholly in all poynts of fayth: & those which they esteeme as brethren, because they impugned Catholike Religion, as they do now, and agreed with them perhaps in some few points, though those in which they disagreed were many more: all these, I say, were particuler sects likewise, continuing but for a short space, extending themselues but to very narrow bounds, hauing also gone out and forsaken the knowne Catholike and vniuersall Church of their times.

Neyther is the increafe, which Protestants haue had since *Luthers* time so great, that they can any way boast, as though their Church were now become vniuersall: for as he began in these North-parts, so there they haue continued euer since. *Italy* and *Spayne* remaine free from this infection, as likewise all *Greece*, *Asia*, & *Africa*, and finally both the *Inaues*, and all the new found land, which notwithstanding had bin the fittest haruest for them to haue imployed their labours in, if they had bin true Apostles, and Euangelists indeed, as they falsly presumed to name themselues. But their errand was not, as *Tertullian* well noted, to conuert Pagans, but to peruert Christians: by which they shew theselues to be that Partridge where of the Prophet *Ieremy* speaketh, as *S. Augustine* expou-
 ded him, which gathereth those together, which
 she hath not hatched; that is to say, Christians, which

Jerem. 7.
S. Aug. l.
13. cont.
Faust. cap.
12.

they seduce chiefly with the name of Christ, finding them allready borne to Christ by his Ghospell.

And by this it appeareth, that though all those Provinces, which haue since *Luthers* coming, bin separated in Religion from vs, were vnited and conioyned among themselves; yet they were farre from making an vniuersall Church: and the most that they could assume to themselves, were these Northerne parts, as the *Donatists* did in *S. Augustines* time, the South parts; alledging for themselves that place of the Canticles, *Vbi pascis, vbi cubas in meridie*: to whom *S. Augustine* replied, that others might with much better presumption, alledge that other place out of the Psalmes, *Mons Syon latera Aquilonis, ciuitas Regis magni*: by which Protestants may be thus farre encouraged, that they haue more scripture for themselves, then the *Donatists* had: but neither of them can excuse themselves from that most true censure of the same Saint, that, *in parte litigant, vt totum perdant*, they contend so in a part, that they loole the whole.

But yet this appeareth much more plainly of the Protestants, if we consider into how many different sects they are, as it were, subdiuided among themselves. For in these Northerne Countreys, which they possesse, there be *Anabaptists*, *Lutherans*, *Zuinglians*, & *Caluinists*. And yet againe among the *Lutherans* some be *rigide*, and some be *soft Lutherans*; neither do all the *rigide* agree among themselves, euen in the matters of chiefest moment, and which pertayne to the foundation of fayth, to vse their owne words. Neyther is the dissention among the *Caluinists* any lesse, who are deuided into *Libertines*, *English Protestants*,

Puri-

*S. Aug.
ep. 48.*

Puritans, *Brownists*, and *Familists*, to omit the *Trinitarians*, and new *Samosatenes*, from which all the other sorts do more openly disclayme . And also to passe ouer in silence that there be many other petty diuisions, neyther so well knowne, nor so famous : & we see by experience in our owne Countrey, which is very likely to be so in others also, that scarce any man is able to giue any certayne rule of his fayth, of which if they be demaunded, they will sticke neyther to *Luther*, nor *Caluin*, nor any of the rest, but will fly vnto the Scripture, as they themselues vnderstand it, which is in effect to verifys that prouerbe euen in this matter of fayth, that there be not more men, then minds, and variety of opinions : which as in it selfe, it is a most lamentable case, so it manifestly conuinceth, that Protestantisme is more neere to be no Religion at all, then to haue any shew or probability of being the Catholike and vniuerfall Church.

This was excellently obserued by *S. Augustine*: All *S. Aug. l. de Pastor. cap. 8. 9.* Heretikes (sayth he) are not ouer the face of the whole earth, and yet Heretikes are through the whole face of the earth: some heere, others there, yet they are no where wanting; they know not themselues. There is one sect in *Afrike*, another Heresie in the *East*, another in *Egipt*, another in *Mesopotamia*, for example sake, they are diuers in diuers places; but one mother Pride brought them all forth, as our one mother the Catholike Church, brought forth all faythfull Christians, spread ouer the whole world &c. *And a little after*. The part of *Donatus* is in *Afrike*, the *Eunomians* are not in *Afrike*, but the Catholike Church is heere with the part of *Donatus*. The *Eunomians* are in the

„ *Eaſt*, but there is not the part of *Donatus*, but the Ca-
 „ tholike Church is there with the *Eunomians*. She is as
 „ it were a vine, ſpread euery where by increaſing;
 „ they are as it were vnprofitable branches, cut of with
 „ the husbandmans hooke, by the deſert of their ſteri-
 „ lity, that the vine might be pruned, not cut vp. Wher-
 „ fore thoſe branches remayned there where they were
 „ cut of; but the vine increaſing through all places, both
 „ acknowledgeth for hers thoſe branches which re-
 „ maine in her, and neere vnto her thoſe which were
 „ cut of frō her. Thus *S. Auguſtine*: who in theſe words
 hath ſo plainly explicated the preſent ſtate of our mo-
 derne Hereſies, that it is only needfull to change, and
 alter the names of Prouinces and Perſons, that his
 whole ſpeech may be applied to, & verified of them.

Now then, what can they answer for theſelues?
 What excuſe will they find? Dare they perchance pre-
 ſume ſo farre, as to perſwade themſelues and others,
 that their ſect for the time to come will poſſeſſe the
 whole world? Surely, though they ſhould be ſo im-
 pudent, yet I cannot ſee how any can poſſibly be ſo
 fooliſh, as to giue conſent vnto them; and much leſſe
 to build his faith, and aduenture his ſoule, vpon ſo
 ſlender a foundation, and vnprobable ſurmife. When
 he ſeeth this performed, then he may perhaps begin
 to ſtagger: but in the meane time, hath he not great
 and euident reaſon, to remaine in, or returne to that
 Church, which hath ſo manifeſtly euer byn, and con-
 tinueth ſtill vniuerſall? Is it now time to begin to take
 poſſeſſion of the whole world? Are not both it, and
 the Church by the conſent of all, in their declining,
 or rather decrepit age? Do we not continually expect
 the

the consummation and end? What blindnesse or rather madnesse is this, to seeke these miserable and desperate shifts in a matter of this importance? *S. Augustine* hauing made the like obiection in the behalfe of the *Donatists*, answereth it thus: I thinke they will laugh themselues, when they heare this; and yet vnlesse they do say this, which they are ashamed to say, they haue nothing at all to say. But what is this to vs? We enuy none: let them reade vs this out of the holy Scriptures, & we belieue. Let them, I say, reade vs this out of the Canon of the diuine Bookes, that so many Cytties, which vntill this day haue held the baptisme consigned vnto them by the Apostles, haue perished from the faith of Christ, by reason of the crimes of those of *Africa*, which were vnknowne to them; and that they are to be baptized againe by the part of *Donatus*, and that the Gospell is to be preached from thence, to the rest of the Nations, which haue not heard it. Let them read this vnto vs: Why do they delay? Why do they shift vs of? Why do they hinder the saluation of the Nations? Let them read this, and together with the reading, let the send new Apostles to, rebaptize so many Nations, and to baptize the residue. Thus doth *S. Augustine* confute all the shifts that Protestants can deuise, they being no other, then the very same, which the *Donatists* and other Heretikes haue vsed heretofore.

Neyther doth that, which *S. Augustine* writeth of rebaptizing, any thing help the Protestants cause, who if they did teach *consequenter*, should also hold rebaptization to be necessary; since that they affirme, that none but the true Pastours can effectually, and with

See D. Sta-
plet. in re-
lect. 61. o-
uers. 1. q. 5.
art. 3. 19.
probat.

with validity baptize; and consequently they must either deny the baptisme of Catholikes to be of force, or els they must admit their Pastours for lawfull; which cannot stand, vnlesse they also graunt their Church to be true. But to omit this, now it is sufficient, that we haue no reason in *S. Augustines* iudgment to belieue, that any new sect will become Catholike and vniuersall, vnlesse they can proue this euent out of Scripture: and vntill we see, that they send new Apostles to conuert the whole world, which becaule we shall neuer see, therfore we must euer be assured, that they are a particuler sect, and no vniuersall Church. And with this I will conclude this whole matter; for I will not now enlarge my selfe to shew, that it is very probable, euen by their owne iudgment, that this sect of Protestants cannot endure long. All new and particuler Congregations are, as *S. Augustine* noteth, like brookes or foulds, whose water seemeth plentiful, and maketh a great noyse for the time, but they soone cease running, and cannot continue long: according to which the Prophet *Jeremy* affirmeth of the partridge, which we spake of before, that those which she had gathered together, shall forsake her in the middest of her dayes, and in the last she shalbe vnwise, that is, sayth *S. Augustine*, he who before seduced by the promise and ostentation of excellent wisdom, shalbe foolish, that is, shall appeare foolish.

*S. Aug. in
psal. 57. &
l. 13. cont.
Faust. c. 12.*

CHAP. V.

*How carefull Catholikes ought to be, that their Deedes
may be answerable to their Doctrine.*

I Haue bene the longer in the declaration & profe
of the antiquity and vniuersality of our Catho-
like Religion, as likewise in the explication of
the nouelty and particularity of Protestanisme; be-
cause vpon these foundations our whole profession &
proceeding is in great part built and erected. Where-
fore they being thus surely and firmly layd; we must
very diligently endeauour and procure, that all the
residue of our building may be proportionable and
conformable vnto them; which we shall vndoubted-
ly performe, so long, as not only in our doctrine we
follow the direction of our holy mother the Catholike
Church, but also in our life and conuersation we pra-
ctice that, which she hath taught vs. Heere then we
are to stay our selues in all particuler controuerxies, &
questions, as in the firmament and pillar of truth;
of her we are to learne what Bookes belong to Cano-
nicall Scripture, and what to Apochryphall; what
Translations are to be admitted, what to be reiected,
which interpretations are certaine, which doubtfull,
which probable, and which improbable: which or-
thodoxall, and which hereticall, erroneous, or te-
merarious. And by this meanes those vaine bragges
and vauntes of boasting Heretikes will seeme, as they
are indeed, ridiculous and most absurd: by which
they are not ashamed to take vpon them, to assigne,

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translate, or expound the Scripture better then all antiquity, & the whole Catholike & vniuersall Church of all ages since Christ and his Apostles time: Whereas notwithstanding they would giue the world to vnderstand, that the Scripture is wholly for them, and against vs. But they should produce any booke, chapter, text, verse, word, or sillable of Scripture denyed by vs: we only deny their new glosses, fond collections, absurd inferēces, or false corruptiōs of Gods word. And if this be not true, let them lay these away, and see what place of holy writ doth euidently conuince vs of any error. This offer hath bene made them oftner then once of late: but it will be long before they will accept of it. They know well enough that the Scripture conteyneth nothing contrary to our Catholike fayth, vnlesse it be violently drawne & wrested against the true and playne meaning therof, according to which it hath alway hitherto bene expounded, by the ancient Fathers, and the whole consent of all true Catholike Christians.

All which, since they altogether neglect and gain-say, their many quotations of Scripture serue to no other purpose, but to shew their conformity in this, as in the rest with all ancient Heretikes, whose custome it hath alway byn to make an opposition betwixt the Scripture and the Church: and to endeauour to proue and teach, that we ought to forsake the vniuersall & ancient faith of the Catholike Church, by alledging a thousand testimonies, a thousand examples, a thousand authorities, out of the Law, Apostles, and Prophets; as that most excellent and worthy Author *Vincentius Lyrinensis* hath admonished so long since. For which

*Vincent.
Lyrinensis.
aduers. h. e.
ref.*

which cause *S. Hierome* wisheth all Sectaries not to flatter themselues, though they seeme to affirme that which they say out of the Scriptures; since that the diuell himself hath spoken some things out of them, and they consist not in being read, but in being vnderstood; viz. according to antiquity, and the Churches interpretation, to whome our Sauour hath promised, and consequently giuen the assistance of his holy spirit to this end. But because no heretikes will stand to these rules, but only to their owne new deuises and inuentions, *Tertullian* telleth vs, that to dispute with them out of the Scriptures, serueth to no other purpose, but to ouercome a mans stomake, or to ouerturne his braine; and that in them there is either no victory at all, or at least it is vncertaine; and consequently that all heresies are to be repelled from the conference of Scriptures; which notwithstanding is so to be limited, that it is alway lawfull for Catholike Doctours to enter into this conflict of Scriptures also, not as calling in question the verity of the ancient & Catholike faith; but for the better confutation and confusion of heretikes, and satisfaction of such weakelings, as would otherwise hardly be induced to beleeue, that the Scripture containeth not any thing against the Churches doctrine.

S. Hier. aduers. Lucif.

fruct. script. aduers. heret.

Tertull. de praescript. aduers. heret.

This then shall suffice concerning the doctrine of the Catholike Church, which we are vndoubtedly to beleeue, and most stedfastly to maintaine; what contradictions or oppressions soeuer we suffer for that cause; alway being carefull to discerne, which is the Churches doctrine indeed out of her definitions and decrees: for otherwise we may be many times decei-

ued, especially if we should too much rely vpon the relations, which Protestants are wont to giue in this behalfe. Wherof it were an easie matter to produce very many examples; but I shall not need to go any further then this present *Proclamation*, wherein we are charged enen in his Maiesties name, no doubt vpon our Aduersaries information, to make Martyrs and Saints, of such as kill their owne Kings the Annointed of God: And that a sinfull or wicked man can by no meanes so well redeeme his soule from eternall damnation, as by murthering a King, that is either an Heretike by our interpretation, or a fautor of Heretikes. But these assertions are farre from the Churches doctrine, which hath only declared absolutly so much in this matter, as is related in the Councell of *Constance* in these words:

Concil. Cō-
stā. sess. 15.

This holy Councell being desirous with speciall care to prouide, as it is bound, and was called to this purpose, for the extirpation of errours & heresies preuailing in diuers partes of the world, hath lately vnderstood, that there haue bin certaine assertions dogmatized and held, which were erroneous in faith and good manners, and many wayes scandalous, and endeavouring to subuert the state & order of the whole common-wealth, among which this assertion was deferred and complained of: *Any tyrant may, and ought to be lawfully and meritoriously slaine, by any of his vassals or subiects euen by secret treachery & subtile flattery, notwithstanding any oath, or confederation made with him, no sentence or commandment of any Iudge expected*: This holy Synod endeavouring to oppose it selfe against this errour, and to take it quite

and

and cleane away, declareth, decreeth, and defineth, ,,
 that this doctrine is erroneous in faith and māners, & ,,
 reiecteth and condemneth it, as hereticall, scandalous, ,,
 & giuing way to frauds, deceipts, lyes, treasons, and ,,
 periuries. Moreouer (this holy Synod) declareth, de- ,,
 creeth, and defineth, that such as affirme this most ,,
 pernicious doctrine with pertinacy, are Heretikes, & ,,
 for such are to be punished according to the Canoni- ,,
 call Sanctions. Thus farre the Councell.

Now what can be more contrary and contradicto-
 ry to that assertion which we are charged with, then
 this other which we are al bound vnder paine of incur-
 ring heresy, and being heretikes, to maintaine? How
 can he be accompted for a Saint or Martyr, the appro-
 uer of whose fact is censured an heretike? Or fi-
 nally what meanes is this for a sinfull & wicked man
 to redeeme his soule from damnation, which alone,
 though otherwise he were neuer so holy, would (ac-
 cording to the decree of the Councell) make him most
 wicked and sinfull, and condemne him to the botō-
 lesse pit of hell? With this also agreeth the like sentence
 pronouced by Pope *Martinus Quintus* against all such
 as should hold or defend any of the articles which he
 rehearseth out of *Wickliffe* and *Husse*, the 17. in order a-
 mong those of *Wickliffe* being this: *The people may at
 their arbitrement or pleasure correct their Lords, which do
 offend.* Thus then it plainly appeareth, that the treasons
 & murders which are also obiected against vs in this
Proclamation, haue not bin allowed by the Catholike
 Church: and therfore in all reason and equity ought
 not to preiudice any other Catholikes, then such as
 haue bene eyther actors or abettors of them: which

*Habetur
 tom 3. Con-
 cil. in fine.*

are certaynely knowne to haue bene very few.

For first in that, which is called the Priests treason, it is euident that there were only two Priests priuy to the plot, and not much aboue so many lay Catholikes; all the rest of both sortes vtterly disclaiming from that vnlawfull attempt: yea it cānot be denied, but that the Protestāts farre exceeded the Catholikes both in number and qualiry, which were acquainted with, & setters forward of, that wicked treason. The horrible powder treason also, was conceaued, plotted, and prosecuted only by a few lay gentlemen, among whom those which were most forward, were publicly proclaymed to haue had their fortunes in a manner desperate: not to mention how some, yea the chiefe of them had bene ingaged in the like actions before they were of our Religion, though not in the behalfe of the Catholike cause; so that they may deservedly be thought to haue rather brought such propensions with them from our aduersaries, then to haue learned them among vs.

But aboue all others, it is most strange, that the late horrible and lamentable accident of the Diuellish & vnnaturall murder of the late French King should be laid in our dish, and obiected against vs as a sufficient motiue of procuring this *Proclamation* against all English Catholikes. What connexion is there betwixt *France*, and *England*? *Paris*, and *London*? the French King, and his Maiesty? Shall English men be punished for the misdemeanor of all other nations? At this proceeding all the world admireth, and none more then the French men themselues, as they haue iust cause. For if the impious fact of this wicked Parricide

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ricide did concerne all Catholikes, none should be more neerely or deeply touched with it, then those of *France*: which if in their iudgment were contrary to all reason; how much lesse cause is there, that English Catholikes should be partakers of this infamous reproach? Was not (say they) our King Catholike? did he not most highly fauour and grace them, who are most hatefull to *Hugonots*? Who hath tortured & punished this malefactor? Did not the Queene Regent with the Peeres and Parliament proceed against him? And are not all these most constant professed Catholiks? Shall the crime of one base & obscure Assassinate be of more force to accuse & harme all of his Religiō, then the contrary vertue of so many and so eminent personages to excuse & protect them? This & much more do Frenchmen obiekt, neuer ceasing to admyre and wonder at the strange courses & occasions taken in *England* against Catholikes: yea many of them by these meanes begin to looke further into matters, and to conceaue that we deserue more compassion, then they were aware of.

But leauing them to their owne discourses, let vs returne to our selues, and be warned by these euent, to looke well about vs, and to stand vpon our guard. We see that out of the particuler faults of some one, or not many Catholikes, Conclusions are drawne to the generall preiudice of the whole cause. What should I say heere, but, *va mundo à scandalis*? and woe be vnto him, who is the cause of scandalls: by whō Gods name and religion is thus blasphemed and injured. The next crime to sacriledge, is treason, saith *Lib. 1. ff. ad leg. lul. ma- Vlpianus*: our doctrine is free from both: let our liues *est.*
be

be so likewise. Only sayth is proper to Protestants :
 Catholikes imbrace good works , as part of their Iu-
 stification . What cause can any haue to vndertake
 such actions ? Surely I cannot conceaue , vnlesse
 they be caried away with the rumours and outcries of
 our aduersaries , who will needes beare vs in hand ,
 that we maintayne such seditious doctrines , how
 much soeuer we detest and condemne them . But will
 any Catholike be so carelesse of his owne soule , or
 the common good , that he will belieue our enemies
 in such dangerous and preiudicious affaires , better
 then our selues ? This indeed seemeth that , which
 they desire and pretend : for we haue no cause to per-
 swade our selues , that they rather tender the safety of
 his Maiesty and the Weale-publike , then procure
 the danger & ouerthrow of all Catholikes . It is well
 enough knowne who are most earnest and violent in
 these proceedings, euen such as are most desirous and
 interessed in garboyles and nouelties : and perhaps
 thinke it not the vnfittest course to compasse their de-
 signes ; if by these frequent clamours , and false ala-
 rums on the one side , and by the manifold vexa-
 tions and grieuous oppressions on the other , which
 they dayly labour to lay vpon Catholikes, they might
 driue some one more vnstayed thē the rest , to vnder-
 take some desperate attempt . But we haue good cause
 to hope in his Maiesties great Clemency & Wisdome,
 that he will at least moderate , if not altogether take
 away the later : and it were likewise to be wished that
 other in authority would giue order for the suppress-
 ing and abolishing of such slanderous and seditious
 Reportes and Pamphlets : at least we will endeauour

to

to declare and publish our doctrine in this behalfe, to preuent all inconueniences, so farre as lyeth in our power,

First then we acknowledge his Maiesty to be our true and lawfull Prince, and we most faithfully promise him all the Obedience and Allegiance, which can be required of any loyall and dutifull subiectes, or euer was perfourmed to any of his most renowned Predecessours. And by this we sufficiently declare, that we hold it altogether vnlawfull for any to molest his Ma^{ties} state or gouernment, and much more to vse violence to his sacred Person. This is the common and receaued doctrine among all Catholikes, who according to the Decree of the Councell of *Constance* (which I recited before) do teach, that a Prince who hath a iust title, and is lawfully possessed of his Kingdome and dominions, as we acknowledge his Maiesty to be; though in his gouernment and administration he should exceed the bounds of iustice, respecting only his owne priuate commodity, pleasure and gayne, and wholly neglecting the good and profit of his Kingdome and Common-wealth, and consequently decline to Tyranny, and deserue the name of a Tyrant (all which, or any part therof we are far from attributing to our most gracious & clement Soueraigne:) Yet I say notwithstanding all this, all Catholike Authours agree with one comon consent, that such a Prince ought not by any meanes, vnder payne of deadly sinne, and euerlasting damnation, to be assaulted by any priuate force or fraud.

In confirmation of which vndoubted and established doctrine, *F. Peter Cotton* a French Iesuite, and

Lettre de-
claratoire
de la do-
ctrine des
Peres Iesu-
istes &c.

Mariana.

*Mariana
also says
in his private*

the Ordinary preacher to her Maiefty that now is, as he was before to that most worthy King lately deceased, alledgeth twelue very learned and principall Authours of his owne Society: to omit many other both ancient and moderne which haue taught the same. And this *F. Cotton* also is himselfe so earnest in the assertion of this doctrine, that he seuerely censureth one of his own Order, who departed something from this comon and receiued conclusion, though he did it very fearfully and reservedly. For hauing explicated his opinion, he concludeth with this acknowledgment; that he might be deceaued in it, as a man, and that he would thank any; that should bring better doctrine or reasons. And before he had declared, that the Prince must first be warned, and recalled, and if he would desist, there were nothing more to be done, otherwise the body of the Common-wealth ought to meet and consult of the matter, if possibly this might be, before whose sentence & determination nothing could be iustly attempted. And in case that the Common-wealth could not come together, this Authour declareth expressly, that a matter of this importance is not to be referred to the iudgment of any priuate man, nor of many; but the publike voyce of the people is necessary, and the counsaile of graue & learned men is to be taken: All this care being had by this author, that nothing might be done rashly, but with mature deliberation. And though he addeth also certaine limitations, concerning the execution afterward, and finally speaketh so fearfully as we haue seene: yet is this his doctrine vtterly reiected by common consent of all, and he reprehended for it, not only by others, but

but by his owne Society ; yea his booke suppressed, not only now lately in *Paris*, but long before . In so much as the same *F. Cotton* well obserueth , that it is hardly to be found of any other impressiõ , besides that which the heires of *Andrew Wechell*, who were Protestants, procured at their cost and charges .

And for my own part I can testifie, that I would willingly haue found a Coppy of some other impressiõ , that I might haue seene , whether these charitable men , and so carefull of the common good , had not added somthing of their owne , as some perhaps not without cause haue suspected: Though, as the same Father well noteth, it is not a matter of any moment whether it were so, or no ; for one mans opinion in such a matter as this , against the torrent of all other Catholike doctors can haue no probability; nor ought to be objected against Catholikes by Protestants, since they would be loath to be dealt withall in the same measure. For it were an easy matter to alleadge not one but many of them , who haue held more dangerous positions , not fearefully and reseruedly , as this Authour doth , but most impudently and openly after their fashion . And yet it seemeth that out of their zeale and charity they could haue byn content , not only to haue reported that this was the common doctrine of all the Iesuits, but also that the wicked Parricide had byn moued therby , to commit this Diuelish crime . Which if it had byn true , it had byn hard to say , whether the Author of that booke , or the raisers of such a slander against the whole Order , had byn more in fault . For as it had not byn probable , that any would haue gone about so dangerous and foule

a matter, vpon the opinion of only one fearfull man; especially not obseruing any of these circumstances or limitations, which he requireth: so it were hard to say, how farre the credit & authority of that whole Society, so much esteemed both for learning and piety ouer all Christendome might preuayle. At least it is certaine that this whole Society was void of blame, since that they had so diligently with common consent defended the contrary doctrine.

And perhaps in this respect that publike demonstration made in *Paris*, might very well haue byn spared, or at least deferred: especially since it was so euident, that the most vnfortunate wretch being oftener then once examined, had protested that he was nothing at all moued to this impious attempt by the doctrine contained in this booke; yea that he had not so much latin as to vnderstand it: and on the other side the Fathers of that Society appeared so innocent, and altogeather auerted from all such courses; one of them hauing long since giue him counsaile to resist & desist from those fond imaginatiōs, which he poore Wretch esteemed visions, but the Father discretly perceiued to be illusions & meere fancies of an idle braine; though he could not haue the least suspitiō, that euer he would fall into any so detestable and dangerous, as afterward he did: and another, who was the foresaid Father *Cotton*, bringing him to more remorse and contrition for his heinous offence, then any other, and conuincing him out of *S. Peter* & *S. Pauls* Epistles, that these glorious Apostles could not be the authours and perswaders of so heynous a crime, contrary to their owne doctrine, by any visiō or otherwise, as he most
fond.

fondly and impiously had perswaded himselfe.

And finally this whole Society had in this great Prince lost not only a King, but also a father, and a protectour; so that (as *F. Cottō* writeth) this great blow and losse was as particuler to them, as it was common and generall to all; & therefore no meruaile though he cryeth out: *Alas he is gone; the great Henry is taken from vs*; and much more to the same purpose. And therefore in my mind he had reason to complaine in the beginning, of such as increased their afflictions, by telling them that the Scripture did forbid any to seeth a Kidde in the milke of his damme, to teach vs, as *Philo* expoundeth it, that we ought not to ouercharg one with new afflictions, whome we see already oppressed with former molestations; which notwithstanding he semeth not to say so much in respect of the *Parliament*, or the Doctours of *Sorbon*, who made the Decree against the booke, & with whome he fully agreeth: as against those who out of hatred or malice, obserued the fittest time, and vsed all other diligences, to raise false rumors, and vnderferued persecutions against them. In which their cause seemeth not vnlike to ours, whose calamities proceed not so much frō publike authority, as from priuat and particuler spight & splene.

But let vs go forward in the declaration of our Catholike writers opinions in this behalfe; who hauing thus reiected and censured all attempts against a lawfull Prince, though his gouernment be tyrannicall; they propose another question concerning such as are no lawfull Princes, but meere intruders, hauing no right or title at all, but vsurping the dominions which belong to others, only by maine force, and vn-

SeLeonard.
leff. de iust.
et iure. l.
2. cap. 9.
dub. 4.

Cast. l. ad-
uers. hæres.
verbo Ty-
rannus.

Azor.
Inst. mor.
part. 2. lib.
22. cap. 4.
dub. 10.

In de
mora:
ab in fine
h

iust warre . And heere they are deuided among them
selues, some affirming that it is lawfull for any priuate
man , to lay violent hands vpon such an vsurper ; but
yet with these limitations . First that this Prince can
make no probable clayme to that Kingdome at all .
Secondly that greater euills be not likely to succeed by
that course , then by his admittance . And lastly that
it be not against the expresse will of the Common-
wealth : which conditions do in a manner induce a
generall denyall . For when can it morally fall so out,
but that some one or other of the will occurre . Where-
fore others, and perhaps much better , at least more se-
curely do absolutely deny , that it is lawfull for any
priuate man to vndertake any such action , against a-
ny tyrant whatsoeuer . And surely the Councell of Co-
stance maketh not these distinctions . Of this opinion is
Alphonsus à Castro a most earnest enemy of all heresy
and heretikes ; and *Azor* one of the twelue Iesuites
before mentioned , a Spaniard by nation , though he
liued and dyed in *Rome* . All which circumstances
make this doctrine the more probable . And this later
Authour goeth forward to declare , that the Edicts ,
Sentences , and Commandment of such an vsurper
should be of validity and force , if the Cōmon-wealth
would giue their consent , at least by silence . Likewise,
that the Cittizēs of such a Kingdome , might lawfully
require iudgment , and the administration of iustice ,
at such an intruders hands . And finally , that he is to be
obeied by his subiects in all things , which are not ma-
nifestly against equity and iustice ; that is , neither a-
gainst the law of God , of nature , of nations , or of the
Church .

Now

Now then can any man teach more fauourable & moderate doctrine then this? Can any lawfull Prince be afraid to be disobeyed or iniured by those, who perswade all obedience and subiection, euen to most wicked Tyrants and Intruders? And that in such sort, that to resist them, were as (as *S. Paul* speaketh) to purchase to our selues damnation? Then this is the doctrine of Catholikes, and this ought to be their practice; yea I will ad more, that though all Catholike Authors did agree (as they do not) that it were lawfull to vse violence to these vsurpers and Tyrants: yet since none of them do hold that it is absolutely necessary, or that any is obliged to it; none in reason should aduenture vpon such an action. For we are not only to consider in our actions, what is lawfull, but what is expedient, what doth edifie, as *S. Paul* aduifeth & exhorteth vs. We ought to be free frō giuing offence eyther to Iewes or Gentiles, or to the Church of God, and to please all men in all things, not seeking that which is profitable to our selues, but that which is profitable to many, that they may be saued, as the same Apostle did. It is our Sauours commandment, that we should loue our enemies, & do good to those, which hate vs, and pray for those which do persecute and slaunder vs, that we may be the children of our father which is in heauē, who causeth his sunne to rise vpon good & bad, & rayneth vpon the iust & vniust; and according to this *S. Peter* exhorteth vs, not to render euill for euill, nor cursing for cursing, but contrariwise, blessing &c. And *S. Paul*: Blesse them which persecute you, blesse them (I say) and do not curse them, rendring to no man euill for euill,

Rom. 13.

1. Cor. 10.

11.

Mat. 5.

1. Pet. 3.

Rom. 12.

provi-

„ providing good, not only before God, but also before
 „ all men, if it may be, so much as is in you, hauing
 „ peace with all men. Not defending your selues, my
 „ dearest, but giue place to anger, for it is written: Re-
 „ uenge belongeth to me, and I will render, saith our
 „ Lord. But if thy enemy be hungry, feed him, if he
 „ be thirsty, giue him to drinke: for doing this, thou
 „ shalt heape coles of fire vpon his head. Be not ouer-
 „ come of euill, but overcome euill in good &c.

There might be innumerable such exhortations
 alledged out of holy Scripture; but in my opinion,
 none more forcible to repress such reuengefull moti-
 ons, then that which the Prophet *Dauid* applieth to
 himselfe in these words: *If I haue rendred euill to
 those which haue rendred euill to me, let me deservedly
 fall frustrate from my enemies. Let the enemy persecue
 my soule, and apprehend & conculcate my life vpon earth,
 and bring my glory into dust.* I remit my selfe vnto
 former experience, if this hath not bin most exactly
 verified, in such examples as are alledged in this *Pro-
 clamatiō*, and if we haue not all fared the worse in
 that respect. So that not only they harme themselues,
 which take such exorbitant courses, but the whole
 cause: howsoever they vainely might pretend the
 contrary. But let vs all at least, now at last be wyse:
 and procure to our selues this spirit of meeknes and
 compassion, which Christ hath taught vs, his Apo-
 stles commendeth vnto vs, and our holy Mother the
 Church exaeth and requireth at our handes. And
 because his Maiesty hath diuers times signified, that
 he is most iealous of their proceeding in this kind,
 who are lately returned from being Protestants to be
 Catho-

In his spe-
 a. b. to the
 Parliamēt.

Catholikes; I thinke it not amisse to lay them a patterne before their eyes, in which they may see, as in a glasse, what courses they should take, & how farre they ought to be from all indignation and violence. Thus then writeth *S. Augustine* of himselfe and the *Manichees*, of which sect he had byn almost 9. yeares.

Let them (sayth he) deale hardly with you, who know not, with what labour the truth is found, and with what difficulty errors are eschued. Let them deale hardly with you, who know not what a rare and hard thing it is to ouercome carnall phantasies, with the serenity of a pious mind. Let them deale hardly with you, who know not with what difficulty, the eye of our inward man is healed, that he may see his sunne &c. Let them deale hardly with you, who know not with what sighes & grones we come to vnderstand God, though neuer so little. Finally let the deale hardly with you, who haue not byn deceaued with any such error, as they see you deceaued withall. But I, who hauing bin long and much tossed, haue byn able at length to behold, what that sincerity is, which is perceaued, without the rehearfall of a vaine fable: who poore Wretch haue scarcely deserved by Gods help to ouercome the vayne imaginations of my mind, gathered by variety of opinions and errors: who haue so late subiected my selfe to my most mercifull Phisitian who called me, & spake me faire: who wept a long time, that the vnchangeable and immaculate substance would vouchsafe inwardly to perswade it selfe vnto me, by the concent of the diuine books. Finally I, who haue both sought curiously, and heard attentiuely, and believed rashly,

N

and

*S. Augustine
in Manichees
9. y.*

*S. August.
cont. Epist.
Fund. cap.
2. & 3.*

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„ and instantly perswaded them, whom I could: and
 „ haue with pertinacy, & too much stomake defended
 „ against others all those fictions, which hold you im-
 „ plicated and bound with a long continued custome,
 „ cannot in any wise deale hardly with you, whom I
 „ ought to susteine and beare withall now, as I did with
 „ my selfe then: and deale with you, with as great pa-
 „ tience, as my neighbours dealt with me, when furious
 „ and blind, I erred in your doctrine & sect.

Thus farre *S. Augustine*: with which I will cō-
 clude this whole Chapter. For this I hope will be i-
 nough also to repress that insolent and proud carriage
 which his Maiestie complayneth to haue byn vsed by
 some of vs, especially of late; which as I cannot ex-
 cuse, not knowing the particulers, nor being able so
 much as to suspect what this might be: so in generall
 I may boldly say, that all informatiōs given in against
 Catholikes are not true: and that some of them are
 very exorbitant and malicious, as I could particula-
 rize, if need were: and his Maiestie might plainly
 know, if his leysure did permit him to inquire by ex-
 amination of all parties and circumstances. But since
 it hath pleased his Maiestie only to touch this accusa-
 tion, I do not hold it necessary or conuenient to en-
 ter into any further discourse of this matter: but to
 leaue it altogether to his Maiesties own prudent con-
 sideration and deliberation: which no doubt will ea-
 sily discouer to him, that neither we, nor those that
 come to vs, are to be measured by those, which go
 out from vs; who indeed for the most part are very
 insolent & violent: insomuch that euen such as were
 Priests are not ashamed to become open Pursuantes;
 the

the reason wherof is, because they seeke for liberty, and not religion: which they who come to vs, do only & most sincerely pretend. And therefore no meruaile though their spirit and carriage, and their whole course and proceeding be altogether opposite and contrary to that of the former.

An addition to this Chapter, by occasion of a new Pamphlet lately printed in London, and sent hither from thence.

HAuing newly ended this Chapter, before the time it selfe and some other busnesse would permit me so much as to begin another; there is come to my hands a Pamphlet out of England bearing this title: *The Copy of a late Decree of the Sorbone at Paris, for the condemning of that impious, and hereticall opinion, touching the murthering of Princes, generally mantayned by the Iesuites, and among the rest of late, by Ioannes Mariana, a Spaniard &c.* In which though there be little or nothing of moment, which is not already sufficiently confuted in this briefe explication which I haue made of our Catholike Doctrine, concerning the murthering of Princes in this Chapter: and besides this pamphlet seemeth of no authority at all, as being grounded only vpon false surmises and vulgar reports: yet haue I thought it not amisse to examine so much of it, as may concerne our common cause: but yet very briefly, as it deserueth. In which respect I will not insist vpon such obiections, or rather slaunders, & calumniationes, which haue no other prooffe, then this obscure fellowes bare assertion; which may not with-

out iust cause be deemed to proceed altogether of malice. And therefore I will wholly omit that Nickname, which as he sayth, was giuen to our most noble Countrey by the French-men, who called it *the Popes Ass*, which notwithstanding may seeme to haue proceeded either of meere leuity or some worse affection, if not of hatred to our whole Natiō, too much perhaps in their opinion fauoured by the Pope, against some of their pretences. Likewise that which he presently addeth of the polling and pāllage vsed by the *Roman* Collectors in *England*, maketh nothing at all against vs, vnlesse he imagineth that we would go about to defend all abuses cōmitted either by the Popes Officers, or by the Popes themselues. And yet for this particuler he may see euen by that bold and plaine speach of the Cardinall, which he alleadgeth, to Pope *Innocentius*, that there neuer wanted eminent persons in the Court of *Rome*, who had zeale and courage to labour for the information of all such abuses. And the like may be answered to those counterfait miracles and reuelations, which he supposeth, but proueth not, to haue byn vsed in those dayes. His railing against the Priests and Iesuites now in *England*, is manifestly false and slanderous, vnlesse he would be vnderstood of such, as haue forsaken their former faith, and conformed themselues to Protestants, of which we spake a word in the end of this Chapter: and yet though they be verry bad, perhaps it were something with the most to affirme them all in generall *to be vipers of a more detestable generation, then we euer heard of in this Countrey, or in any other Christian Kingdome or nation in the daies, and times of our forefathers.*

The

The obiection which followeth against women, is no lesse friuolous, then frequent: as their example in generall, doth not much commend any religion, so neither doth it cōdemne any. They haue in all ages bin eminently both good and bad. As they are not to be preferred before men, so are they not to be neglected, when they are better then men. Who more vehemently against bad women then *S. Hierome*? And *S. Hier. ep. 140. & Prol. in Sophon.* agayne, who more conuersant and familiar with the good? In somuch that he was constrained to write whole Apologies in their, and his owne defence: and to recoūt the vertuous and admirable women, which had bin both among Christians, & Gentiles, & were not only mentioned in other histories, but registred also euen in the old and new Testament. Wherefore the honorable and vertuous womē in our Countrey are no disgrace, but a great ornament to our religion. And those which find fault at their conuersatiō with Priests, eyther in Confession or otherwise, for I know not what politike considerations (as this man calleth them) perhaps are such, as find themselues by this meanes excluded, from many an idle conference, to which they are admitted in other places.

Next to women, he commeth to yong Gentlemē, as though there were no old, and accuseth them as being desirous of nouelties, because they imbrace the Catholike fayth. In which how ridiculous he sheweth himselfe, appeareth sufficiently by that which I haue sayd in the beginning of the antiquitie of our Religion. Lastly this furious fellow, accuseth vs of fury and want of patience, wheras all the world will testify, that our Confessours and Martyrs haue euer

byn most patient, and free from fury. But yet for more prayse of his folly, he sayth, *that the powder-treason in Englad had many abettors*: The falsity of which affirmation is made most manifest, by the great inquiry, that was made after all such, and yet scarce any could euer be found, but rather there appeared in all Catholikes an exceeding great horreur and detestation of the foulenesse of that fact. He complaineth also that *F. Garnet* is accounted a Martyr: for which he cannot much be blamed, since that he conceaueth the secrecy of confession not to be so necessary, as it is indeed, and Catholikes do teach. But he sheweth no great wit nor discretion, by bringing in presently the mention of that strange straw, the sight wherof doth sufficiently discouer, that it was not deuised eyther by *Wilkinson*, or any other: In witnes wherof I willingly remit my selfe to those which beheld it, among whome there were many Protestants better by many degrees in euery respect, then this man seemeth to be. And in confirmation therof, I can assure him, that the straw is still forth comming, and the face in it as fresh and apparent as it was the first day.

Now then it is no meruaile, though one Iesuite doth write in the defence of another, hauing so good a cause; nor though the Generall of the Iesuities doth gite allowance to such a lawfull and charitable action. Neyther doth this any way belong to treason, except it be in the opinion of Protestants, who falsly suppose, that many points of Catholike doctrine be trayterous assertions. As for example, such as are denyed in the Oath commonly called of Allegiance; in which notwithstanding there be many clauses, which

which no Catholike can admit without damage of faith and conscience. Among which this writer specificketh, *that of the deposition of Princes by the Pope*, in some cases, & for some causes; and will needs ioyne it with that of the killing and murdering of Princes; *because* (as he saith) *it hath byn seldome seene, that such trayterous subiects, as were able to depose their Soueraignes, did euer thinke it policy to suffer the to liue*: wher you see neither religion nor conscience mentioned, but only policy; by which this man, measuring others by himselfe, supposeth Catholikes to be only moued. But how false this is, appeareth sufficiently euen by the examples proper to this matter, wherof we speak. For in all the Princes, which haue byn deposed by the Popes, you shall hardly find any, that were killed, so much as in warre: and for the most part all diligence was vsed for their reclayming. But this great Scripturist proueth deposition to be an heresy out of the two first commandments of the second table: *Honour thy father, and mother*: and, *thou shalt do no murder*. Now, for that of murdering there hath byn inough sayd: and for the other, we Catholikes take the Pope to be the Father of Kings, and the Church their mother, rather then the contrary.

After all this long Preamble, he cometh at length to the Decrees of the Vniuersity and Parliament of *Paris*, against the doctrine of murdering Tyrants, and *F. Mariana* his booke: in which he sayth that the Iesuities with their adherents are condemned for heretikes. In which it is hard to say, whether he sheweth more impudency, ignorance, or malice. For first the Doctors of *Sorbon* do only renew an old Decree

cree of theirs , concerning the murthering of Tyrants , which altogether agreeth with the definition of the Councell of *Constance* , which I alledged before ; and shewed that the doctrine of Iesuites agreed fully therewith . The booke of *F. Mariana* they do not so much as mention : By which the corrupt translation of this Pamphleter is conuincd of malice , who in the Decree of the Parliament expresseth twice these words , (*the said booke , or bookes*) as if the Parisian Deuines had expressly condemned *F. Mariana* his booke ; contrary to the French originall , which he himself setteth downe , which is thus : *Ordonné , que le liure de Mariana sera bruslé* : and afterward in their prohibition their wordes are : *Aucuns liures , ou Traicté contreuenant au dict Decret , & Arrest d'icelle* : where our good fellow hath , *It decreeth moreouer that Mariana's said book shalbe burnt &c. and doth inhibite &c. to write or cause to be printed the said bookes or Tracts , being repugnant to the decree aforesaid , and to the sentence of this Court* : as if it had byn euident , that the Deuines had expressly condemned the booke of *F. Mariana* , as the Parliament did . Of whose fact it belongeth not to me to dispute , but there want not many , who rather attribute it to the particuler auersion of some few : then to any necessity which required it at that time . For it is most certaine that *I. W.* (who will needes conclude this whole fable , which *I. B.* did begin) telleth vs a false tale , when he writeth : that *Raucillart* the villaine , , who gaue that accursed stroke , which hath made all *France* to bleed &c. falling vpon that booke of *Mariana* , found his conscience (as he sayd) cleared of all scruple in that point , and himselfe fully
resol-

resolved to undertake it . For it is most certayne that this Parricide euer professed the contrary ; which appeareth sufficiently by the testimony of *F. Cotton* , in the booke before alleaged , which was printed by privilege from the King and his counsaile , and published in *Paris* , where those of the Parliament remained , & had examined *Rauellart* . And therefore it shalbe sufficient to oppose this Fathers testimony thus authentically approued , against the slander of *I. W.* And I will recite his words something more at length , because they may serue for a full confutation of this whole Pamphlet . Thus then he writeth in French :

Le corps de nostre Compagnie ne peut estre infecté par l'opinion d'un seul , lequel elle a si authentiquement desaduoué , non plus que ceux dela Religion prétendüe reformede ne se sentent aucunement interessez par la doctrine erronnee de quelques uns des leurs , lesquels ils reiettent , desaduouient & condamnent ; voulans viure avec nous sous les loix du Royaume , & avec l'obeissance & volontaire submission , que nous rendons au sceptre de nos Roys : me persuadant , que s'ils auoient la plume que i'ay en maine , ils diroient avec nous , & fulmineroient d'une commune voix contre tels infames auteurs , anatheme . Ce que meurement & sagement considéré , tant par la cour de Parlement , que par le sacré College de Sorbonne , ils n'ont fait aucune mention en leur Arrest , & Decrets , de la doctrine des Iesuites : Scachans tresbien , comme Iuges & Docteurs equitables , que les fautes son personnelles , qu'il n'y auroit point d'innocence au monde , si la coulpe de l'un estoit imputee à l'autre , & que ç'a esté une deplorable , & incommunicable propriété du peché que commit le premiere homme , d'auoir en son estudüé sur les autres , à

O

cause

cause que sa posterité estoit representee en sa personne, Sçachans aussi d'ailleurs par la reiteree deposition du malheureux, que Mariana n'auoit en rien contribué à l'execrable parricide, & ne l'auoit peu faire, attendu que ce meschant n'auoit suffisante intelligence de la langue en laquelle son liure estoit escrit. En quey se descouure la peu charitable intention de ceux qui vont d'sant, qu'il le sçauoit tout par cœur, afin de reicter la haine publique de ce malheur sur autres, que sur le culpable.

The body (saith he) of our Society cannot be infected by the opinion of one alone, the which it hath so authentically reiected, any more then those of the pretended reformed religion do find themselves any way interested, by the erroneous doctrine of some of theirs, which they reiect, disclayme, and condemne, desiring to liue with vs vnder the lawes of the Kingdome, and with the obedience and voluntary submission, which we render to the scepter of our Kings: and I perswade my selfe, that if they had this pen, which I haue, in their hand, they would say with vs, and would thunder out an *anathema* with a cōmon voice against such infamous authors: which being sagely and maturely considered, as well by the Court of Parliament, as by the Sacred Colledge of *Sorbon*, they haue made no mention in their sentence and decrees of the doctrine of Iesuites; knowing very well, as equall Iudges and Doctors, that fautes are personall, and that there should be no innocencie in the world, if the fault of one should be imputed to another, and that this hath byn a lamentable and incommunicable propriety of the sinne, which the first man committed, to haue byn extended vpon others, because

because his posterity was represented in his person: knowing also on the other syde, by the reiterated deposition of this vnfortunat wretch, that *Mariana* had not furthered any thing this execrable Parricide: neyther could he, considering that this wicked fellow had not sufficient knowledge of the language, wherein his booke was written. In which is discouered the vncharitable intention of those, who report, that he knew it all by hart, to the end that they may cast the publike hatred of this mischiefe vpon others, besides him that was guilty. Thus farre *F. Cotton*.

By which it plainly appeareth how falsly this horrible murder, is attributed to *Mariana* his booke, and likewise, how farre off the Iesuites be from teaching the doctrine condēned by the Councell of *Constance*, and the Colledge of *Sorbon*: and if they haue not so publicly condemned it, by any resolution of their Schooles, the reason therof is plaine, because they were neuer required therunto, as the Colledge of *Sorbon* hath byn; but that they commonly not only deny it, but also confute and censure it, as occasion is offered, appeareth most manifestly by that which hath byn said. Wherefore though it were true (as it is not) that the Iesuites had almost ingrossed to themselves the office of being ghostly Fathers: yet were there no daunger, that any Catholike should learne this doctrine of the, that it is a merit, able to redeeme a world of former sinnes, to kill a King, as this malicious man, is not ashamed most slanderously without all ground to report.

By which any man may easily coniecture what credit, that question deserueth, which he saith the

chiefe President of *Paris* did let fall, concerning the Kings tooth; for it doth argue too great a tooth in so principall a man against innocent and religious people, so highly fauoured, and dearly beloued by his King and Maister. And that Pasquill which he rehearseth could not proceed but frō some enuious heretike, who seeing so deare a pledge, and rich a treasure, as the Kings hart was, bestowed vpon the Iesuits, could not abstaine from this bitter scoffe; which falleth no lesse vpon the King himselte, then vpon those religious men; who were as free from hauing any part in this lamentable accident, as his most Christian Maiesty was farre of, frō hauing a Dears heart, which signifieth cowardly fearfullnesse, he being alway a most courageous and magnanimous Prince, and in this respect not vnfitly comparable to a Lion; deseruing very well that syrnyme of *Cor-Leonis*, which was giuen to our *Richard* the first. Thus much briefly I haue thought good to say, for the confutation of this foolish, malicious, and lying Paniphlet, which besides the decrees and sentence of the *Sorbonists*, and Parliament, containing not fully ten leaues *in quarto*, yet is so admirable a piece of worke, that it could not be accomplished by one author; but must needes be deuided betwixt *I. B.* and *I. W.* who seeme to haue contended, who should exceed in falshood and folly.

CHAP. VI.

How farre Catholikes may, without preiudice of their Conscience yield to such thinges, as are exacted of them in this Proclamation.

IT hath byn no part of my intention, by all that hath byn sayd hitherto, any way to disswade Catholikes from yielding all lawfull obedience to his Maiesties commandments. For although I haue shewed, that neyther in respect of their Religion, nor of their doctrine & practice concerning Princes, they deserue any hard measure; yet this hath byn thus explicated by me, only to declare their innocency, and to informe all such as are ignorant therof; and withall to encourage them to beare patiently all crosses and calumniations, which are laid vpon them, by those which are otherwise perswaded, or informed of them; hoping by this means, that both God & men will haue cōpassion and cōmiseration of the calamities and afflictions, which are so wrongfully procured against the. Wherefore now it remaineth, that I briefly set downe, how farre they may in conscience yield to his Maiesties will; which in all things, not forbidden by God or the Church, they will I doubt not, most willingly, and most exactly performe. And perhaps this is not the least argument and signe of their prompt and perfect subiection and obediēce: that no other mētiue is able to with-hold or stay them, from presently doing whatsoeuer is commanded, then the feare of God and and remorse of conscience. In so much, as whatsoe-

*malā altern
64 alij dxi*

cuer they can find to be lawfull, is by them forthwith imbraced: and when any thing is doubtfull, they omit no diligence, to search out all deuises, by which in any manner it may be made probable.

And therefore though it be a great restraint & punishment to be confined, and remayne *within five miles of their dwelling places, without repaying to the City of London, or within ten miles therof; or to his Maiesties Court, or to the Court of the Queene, and Prince:* yet no man complayneth herof, or once calleth the performance in question; because they easily see, that *all* this may be done, without any offence of God; and consequently that they may without daunger of their soules vndergoe this grieuous banishment; which depriueth them of the chiefeſt comforts, that the Countrey affoordeth; and exposeth them to the opprobrious derision of their malicious enemyes.

The like promptitude also they retayne, to haue *all their armour, gun-powder & munition of any kind take from them:* because, though they know in their owne hearts & consciences, that none should be more forward then they, in his Maiesties seruice and defence vpon any occasion, yet they acknowledg withall, that this is an honour; which his Maiestie may bestow where he best liketh; and they hope in his great wisdom, that he will so dispose of all, as shall stand with the safety of his Realme and royall person; hauing sufficient care, that these prouisions come not into such hands, as might most easily be lifted vp against him, as well as against poore Catholikes; whome perhaps they see to be none of the least hinderances and obstacles for their violent designs. Finally, though some such

such feares may come vnto their minds, yet they willingly leaue all to the prouidence and disposition of God and his Maieſty, ſince that here is no preſiſe obligation to the contrary.

And would to God, that our enemies would be content with theſe kind of afflictions; and permit vs to enioy the liberty of our conſciences, without exaſting any thing, to which we may not yield with any loſſe, then that of our ſelues and ſoules. But this is our miſery, that we are put to this hard choice, and miſerable electiō of eyther offending God, or our Prince: the Paſtours are inforced to forſake their flocke: & the people are conſtrayned to renounce the authority of their chiefe Biſhop. Theſe are the ſtraites, which we are brought vnto: this is the calamity which we complayne of. But our comfort is, that our cauſe is good, and in theſe our preſſures we chooſe the better part: for we preferre our ſoule before our body, and our eternall ſaluatiō, before our temporall ſafety. Of which leaſt any ſhould remayne with doubt, I thinke it not a miſſe briefly to explicate the grounds and reaſons of our proceedings in both theſe particulars.

And firſt cōcerning the ſtay or returne of Prieſts, I ſhall not need to adde any thing to S. *Auguſtines* diſcourſe of this matter, but rather abbreviate it much, leaſt otherwiſe it might ſeeme tedious. Wherefore this moſt holy and eminent Doctour of the Catholike Church: anſwereth that obiection out of the goſpell: where Chriſt willed his Apoſtles, *that when they were* *Epist. 180.* *perſecuted in one Citty, they ſhould flye into another,* in theſe words: *Who can belicue that our Lord would haue* *Matt. 10.* *this done in ſuch ſort, that the flocke which he hath bought*
With

With his blood, should be left destitute of necessary administration, without which they cannot live? And then he sheweth that when our Sauour fled into *Egipt*, he had not as yet any Churches gathered together: and likewise that *S. Paul* left others, who might supply his absence, when he himselfe escaped out of a window, because he was peculiarly sought for. Out of which he inferreth, that when any is specially inquired after by the Persecutors, he should fly from Citty to Citty, so that the Church be not forsaké by others, who are not so looked after: though those that remaine, when they might flye, to relieue the necessity of others, haue chiefly that charity which is commended by *S. Iohn*, saying: *As Christ layed downe his lyfe for vs, so must we lay downe our liues for our brethrē*: for those which fly, or are hindred by their owne necessities from flying, if they be taken & suffer, doubtlesse (sayth *S. Augustine*) they suffer for themselues, not for their brethren: but they who suffer, because they would not forsake their brethren, who stood in need of them, for their Christian saluation, do without doubt lay downe their liues for their brethren.

And in this *S. Augustine* is so resolute, that he preferreth those Priestes who endure the brunt of hostile incursions to help others, before such as hauing fled for their owne respect, are taken, & suffer martyrdom. Yea though there were danger, that the Catholike men should be slayne, the women rauished, the Churches brunt, and the Priests tormented: yet saith this great Saint, we must not for these vncertainties, fall into a certayne neglect of our duties, without which

which the people should receyue certayne harme, not
 in the thinges of this life, but of the other which is
 incomparably to be more diligently & carefully pro-
 uided for. So that if any Pastours haue forsaken their
 flockes, they were not taught to do so by any diuine
 authority, but were eyther deceyued with humane
 errour, or ouercome with feare. For why do they
 thinke, that they ought indifferently to obey that
 precept, where they read, *that we must fly from Citty
 to Citty*: and are not terrified at the Mercenary, who
 seeth the wolfe comming and flyeth, because he hath
 no care of his sheepe? Wherefore these two places of
 Scripture, are (in his opinion) thus to be reconciled:
 that then the Priests and Pastours are to fly, in time
 of persecution, when in the places where they re-
 mayne, there is eyther no people of Christ to be hol-
 pen, or they may be holpen by others, who haue not
 the same cause to fly, as it happened when *S. Paul*
 fled, and likewise when *S. Athanasius* absented him-
 selfe. But when the people remayne, & the Pastours
 fly, and withdraw their ministry, what shall this be
 but the damnable flight of Mercenaries, who haue
 no care of their sheepe? For (saith he) the wolfe will
 come, not a man, but the Diuell, who hath often
 perswaded the faithfull to be Apostata's, when they
 wanted the dayly ministry of our Lords body, and
 the weake brother shall perish not in thy knowledge,
 but ignorance, for whom Christ dyed.

As for those, who in this affaire are not decea-
 ued with any errour, but ouercome with feare: why
 do they not rather fight couragiously through Gods
 mercy and ayd, against their feare, least other euills

*2 dayly min
 1st 2nd*

„ more grieuous without comparifon, and which are
 „ much more to be feared, do happen? This is fo,
 „ where Gods charity doth burne, and the cupidity of
 „ the world doth not fmoake. For charity fayth: Who
 2. Cor. 11. is weake, and I am not weake? Who is scandalized,
 „ & I do not burne? But charity is of God: wherefore
 „ let vs pray, that he will giue it, who commandeth
 „ it. And by this let vs feare more, leaft the fheep of
 „ Chrift be flayne in their hart, with the fword of spi-
 „ rituall wickedneffe, then in their body with a mate-
 „ riall weapon, in which they muft dye, whenfoeuer
 „ it be, and with what kind of death foeuer. Let vs be
 „ more afrayd leaft the inward fenfe being corrupted,
 „ the chaftity of fayth fhould perifh &c. Let vs be more
 „ afrayd, leaft the luely ftones be extinguifhed, if we
 „ forfake the, then that, the ftones and timber of earth-
 „ ly buildings be confumed, we being prefent. Let vs
 „ be more afrayd, leaft the mēbers of Chriffs body be-
 „ ing deftitute of fpirituall food be flaine, then that the
 „ parts of our body being oppreffed by our enemies vio-
 „ lence, be tormented. Not, becaufe thefe things are
 „ not to be auoyded, when they may, but becaufe they
 „ are rather to be fuffered, when they cannot be auoy-
 „ ded without impiety: vnleffe perhaps fome will con-
 „ tend, that he is not an impious Paftour who doth then
 „ withdraw the miniftery neceffary to piety, when it
 „ is moft neceffary.

„ Doe we not confider, when we come to the ex-
 „ tremity of thefe daungers, and there is no way to ef-
 „ cape, how great concourfe there is wont to be made
 „ in the Church by both fexes, and by thofe of all ages?
 „ fome requiring baptifme, others reconciliation, others
 alfo

also the very action of penance? all seeking for comfort, and the confection and distribution of Sacraments? Where if Priests be wanting, what destruction followeth them, who depart out of this world, eyther vnregenerated, or bound? How great lamentation is there also among their saythfull frinds, who shall not haue thē with thē in the rest of euerlasting life? Finally what mourning of all, & what blasphemy of some for the want and absence of ministeryes, and ministers &c. See what the feare of temporall feares doth, and how by it are procured eternall euills. But if the ministers be present, according to the forces, which God ministreth vnto them, all are relieued: some are baptized, others are reconciled, none are depriued of the communiō of our Lords body: all are comforted, edified, exhorted to pray to God, who is able to auert all those things, which are feared: being prepared for both, that if this Chalice cannot passe from them, his will be done, who cannot will any euill thing.

Thus discourseth *S. Augustine*, and a little after he answereth another obiection, which some might make, that the Ministers of God, should fly frō such imminent euills., that they may reserue themselves for the Churches profit, to more peaceable times: This (*saieth he*) is rightly done by some, when there want not others, by whom the Ecclesiasticall ministry may be supplied, least it be forsaken by all, which we sayd before, that *Athanasius* did. For how necessary it was for the Church, and how much it profited, that this man remayned in flesh, the Catholike sayth knoweth, which was defēded by his mouth and loue, against the *Arian* heretikes. But when the

„ danger is common, and it is more to be feared, least
 „ some be thought to doe so, not with a desire to doe
 „ good, but with a feare to dye, so that they doe more
 „ harme with their exāple in flying, thē good by liuing;
 2. Reg. 22. this is not in any sort to be done. Finally holy *David*,
 „ yielded to the request of his friends, but presumed not
 „ of himselfe, to refrayne from the daungers of skirmi-
 „ shes, least the lanterne of *Israel* should perhaps be ex-
 „ tinguished; otherwise he should haue made many imi-
 „ tators of his slothfulnesse, who would haue believed,
 „ that he did this, not in consideration of others vtility,
 „ but by the perturbation of his owne feare &c.

And a little after, hauing cast a doubt or two more,
 finally supposing, that it were fitting for some to be
 reserued by flight, and withdrawing themselues for
 the vtility of others; he falleth into this exclamation:
 „ O that there were this strife amongst Gods ministers,
 „ which of thē should remayn, least the Church should
 „ be forsaken by the flight of all! and which of them
 „ should fly, least the same should come to passe by the
 „ death of all! For there wilbe such a contentiō among
 „ them, where both are feruent in charity, and both
 „ do please charity: which disceptation if it cānot other-
 „ wise be ended, in my opinion, they were to be cho-
 „ sen by lottes, who should remayne, and who should
 „ fly. For they that should say, that they should rather
 „ fly, will eyther seeme fearfull, because they would
 „ not endure the imminent misery: or arrogant, because
 „ they iudged thēselues more necessary for the Church,
 „ and consequently to be reserued. Moreouer perhaps
 „ those who are better, will choose to lay downe their
 „ liues for their brethren, and those shalbe saued by fly-
 ing

ing, whose lyfe is lesse profitable, because they haue „
 lesse skill and experience, in giuing counsaile, and „
 gouerning; who notwithstanding, if they be wise, „
 will gaynelay those, whom they see to be more fit to „
 liue, and yet had rather dye then fly. Therefore as it „
 is written, *Casting of lottes doth appease, and end contra- PTOM. 18.*
dictions among the mighty. For God iudgeth better in „
 these vncertaynties, then men: whether he vouchsa- „
 feth to call the better to the fruit of suffering, and to „
 spare the weake: or to make these stronger to endure „
 afflictions, and to take them out of this life, whose „
 life cannot be so profitable to the Church of God, as „
 that of others. It is true, that this casting of lottes is „
 not very vsuall: but if it be done, who dareth reprehēd „
 it? Yea who but an vnskilfull and enuious person, „
 will not giue it due commendation? Yet if it seemeth „
 not good to do that, wherof we haue no example, „
 let no mans flight cause the Church to want necessary „
 and due ministry, chiefly in so great dangers. Let „
 no man exempt his person, so that if he seemeth to ex- „
 cell in some grace, he will therefore say, that he is more „
 worthy to liue, and consequently to fly. For who „
 soeuer thinketh this, pleaseth himselfe to much; and „
 whosoever also sayth this, displeaseth all the rest. „

Thus farre *S. Augustine*, for I will omit that
 which followeth, as I haue done diuers other passa-
 ges, which seemed not altogether so proper or ne-
 cessary for our purpose. For this which I haue rehear-
 sed seemeth to fit our case so well, that I cannot see
 what is to be altered, or added: vnlesse perhaps we
 may instead of lotts, supply obedience: which with-
 out any inconuenience deliuereth vs of this difficulty,

who shall remayne, and who shall flye: who, when they are departed, shall returne, or who shall stay. And for all such as take their Superiours counsaile or commandment; this is no doubt a great comfort and ease; for they may assure themselves of Gods assistance & direction by this meanes. And their Superiours may without danger of partiality, consider what is the best for euery one in particuler: but especially for the common good. And no doubt it will not be their least care in this deliberatiō, that they may giue no iust cause of offence to his Maiestie: though they cannot out of this respect neglect their duety by not prouiding such necessary ministry, as the present estate of the Catholike Church in *Englad* doth require. In which consideration we also hope, that neyther they (if there be any) which shall returne into *England* againe after this last banishment, nor those that shall send them, shalbe any way thought to haue incurred any contempt at all, and much lesse that high and treble contenipt, which is mentioned in the Proclamation; against his Maiesties gracious Fauour and Clemency: since no part of their errand (as his Maiesty hath byn wrongfully informed) is for the diuerting of his Maiesties good subiects hartes from their due obedience both to God and his Maiesty, but altogether the contrary. For since their whole labour directly tendeth to no other end: then to reduce such as haue bin seduced, to the Catholike Church, out of which there can be no due obedience to God performed: it followeth also necessarily, that they seeke to perswade and establish all due obedience to his Ma^{tie}, which is most strictly commanded and exacted by
God

God and his Church.

As for the danger of the lawes, which were established before his Maiesties coming to the Crowne, I could neuer yet see, but that generally our Priests have bin very willing to incurre it, though it be neuer so cōtrary to the naturall inclinations of flesh and bloud: and I can also witnesse this of my owne knowledge, that when his Maiesty was first proclaymed, though there were a generall applause among Priests, as well as other Catholikes, in respect of the common good, which they did then certainly expect, through some moderation to be graunted by his Maiesty: yet there wanted not those, that lamented their owne particular mishap, as they accompted it; in that they had not byn apprehended in *Q. Elizabeths* dayes, when there was some hope of obtayning the crowne of martyrdom, by suffering for their conscience and fayth; which now in their opinion seemed to be altogether taken away.

This then seemeth sufficiēt, concerning this point of Priests returning into *England*; for it were needlesse to confirme *S. Augustines* doctrine, which he hath so euidently and firmly proued with the authority of other Fathers; vnlesse perhaps some might imagine, that either *S. Cyprian*, or *S. Athanasius*, who absented themselues for a time, were of a contrary iudgmēt: which how farre otherwise it is, appeareth plainly by that which *S. Cyprian* signifieth, in that very time of his retiring: for in one place he affirmeth, that he did it in respect of such vtilities, as did belong to the peace and welfare of them all, and he exhorteth others whose presence was not enuied, nor so dangerous,

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*In edit.
Pamel. epi
6. alias. l. 3.
ep. 10.*

to supply his place in performing those things, which religious administration did require; and writing to the Priests and Deacons of *Rome*, he telleth them, *Epist. 15. alias l. 3. ep. 5.* that as the commandments of our Lord doe instruct, presently vpon the first impression and perturbation when the people asked for him with a violent outcry, not considering so much his owne welfare, as the publike quiet of his brethren, he retyred himselfe for a season, least that by his (as it were) vnshamefast presence, the sedition, which was begunne, should be more prouoked. *Ep. 36. alias l. 3. ep. 24.* *Notwithstanding* (saith he) *being absent in body, I was not wanting eyther in spirit, or in act, or in admonitions &c.* And agayne writing to the Priests & Deacons of his owne Church, he beginneth thus: I salute you, my dearest brethren, being by Gods grace in safety, wishing to come soone to you, that I may satisfie both my owne desire, and yours, and all the brethren. *Notwithstanding* we must haue care of the common peace, and somtimes, although with the wearinesse of our owne soule, be wanting vnto you, least our presence should prouoke the enuy and violence of the Gentiles; and we should be authors of the breach of peace, who rather ought to prouide for the quiet of all. Wherefore when you shall write, that things being composed, I should come, or if our Lord shall vouchsafe to shew before, then I will come vnto you; for where can I be better, or more ioyfull, then there, where God would haue me both to belieue and increase?

And finally writing to all his people, he maketh this pittifull complaynt. What payne do I suffer now my dearest brethren, that I cannot come my selfe to you

Ep. 40. alias l. 1. ep. 8.

you in person, and speake with euery one of you , and ,,
 exhort you according to the doctrine of our Lord, and ,,
 his Ghospell . These two yeares banishment haue not ,,
 sufficed , and this dolefull separation from your pre- ,,
 sence and sight , this continuall grieve and mourning, ,,
 that doth torment me being alone without you , with ,,
 daily lamentations : the teares which I shed day and ,,
 night, that I, whō you made your Priest with so much ,,
 loue and seruour, cannot hitherto salute , nor imbrace ,,
 you . And this griefe of my withered soule is the grea- ,,
 ter , that in so great care and necessity , I cannot once ,,
 make an excursion to you , being wary least through ,,
 the threatnings & treacheries of false fellowes , there ,,
 might a greater tumult arise by our comming . And ,,
 wheras a Bishop ought in all thinges to prouide for ,,
 peace and tranquillity , he might seeme to haue ginen ,,
 occasion of sedition , and haue exasperated the per- ,,
 secution againe .

Thus then we see that the cause of *S. Cyprians* ab-
 sence , was to auoyd further persecution , and for the
 vtility of his Church : and that there wanted not o-
 thers who might help his flocke with lesse inconue-
 niency : as *S. Augustine* obserued of *S. Athanasius*, *S. Athan.*
 the cause of whole flight , was no lesse vrgent , then *apol. pro*
 that of *S. Cyprian* . For thus he describeth it himselfe *suasiva*,
 in the end of his Apology which he made for it : It *in fine.*
 was night , and many of the people watched in prayer ,,
 against the next cōmunion , when *Syrianus* the Cap- ,,
 tayne of the army came with more then 5 . thousand , ,,
 some of which had weapons , others drawne swords , ,,
 other bowes , dartes , clubbes , and compassed about ,,
 the Church with souldiars which did in a māner hold ,,

„ one another by the hand . And I, thinking it an ab-
„ surd thing to forsake the people in so great tribulatiō,
„ and that it was better to vndergo dangers insteed of
„ others, remayned sitting in my Chayre, hauing bid-
„ den the Deacon to recyte the Psalme, *Quoniam in*
„ *saeculum misericordia eius* : and that when it were en-
„ ded euery man should go home . But when the Cap-
„ tayne of these forces, had broken into the Church
„ by force, and the souldiars had beset the chauncell to
„ apprehend me, all the Cleargy and people which re-
„ mayned, cryed out, and desired me to withdraw my
„ selfe . Contrariwise I vtterly denyed to depart, vn-
„ lesse euery one of them were first gone . Wherefore
„ leauing my Chayre, I earnestly requested them to
„ make hast to depart : for it were better, if I came
„ into danger, then that any of them should receaue
„ harme . Wherefore the greater part being gone, and
„ the rest following them, my Monkes and some of the
„ Cleargy, as they departed, drew me away with them.
„ And so I call the Truth to witnesse, we passed with-
„ out harme by the souldiars, some of which compassed
„ the chauncell, and others wandred vp and downe
„ the Church, our Lord being our guid and protector,
„ and we escaped, they not perceauing any thing : glo-
„ rifying God greatly, that we had neyther betrayed
„ the people, & that they being first dismissed without
„ harme, we had auoyded the handes of those, which
„ sought for vs . Wherefore since Gods prouidence had
„ so wonderfully deliuered vs out of this danger, who
„ can rightly thinke me blame- worthy, that I did not
„ of my owne accord cast my selfe agayne into the hāds
„ of those, which sought me, or by returning put my
selfe

selfe in their sight? For this were plainly to haue byn
vnthankfull to God, and to do against his command-
ment, and the actions of Saints. Thus farre *S. Atha-*
nasius in that place.

Where we see no lesse constancy in remayning,
when it was necessary for his flocke: then discretion
in retyring himselfe, when it seemed so to be the will
of God, and more profitable to his people. For which
cause he is as vehement as any, against such as forsake
their flocke, so long as it is possible to remayne with
them, & their presence may do them more good then
harme: affirming that it is manifest in the Scripture,
how great a sinne it is for a Bishop to forsake his
Church, and to neglect the flocke of God. For the
absence of Pastours, giueth occasion to wolues to in-
uade their flocke: which the *Arrians* and other here-
tiques did pretend by his absence. Wherefore if he had
fled, (otherwise then by compulsion) he could not
haue byn excused, eyther before God, or men. By
which it also appeareth, that the cause of his not re-
turning to his Bishopricke and flocke was no other,
then that which *S. Cyprian* alledgeth, and *S. Augu-*
stine more plainly expresseth. This I hope will satisfy
for the stay, or returne of Priests into our Countrey:
since that it is manifest, that they haue a most strict
obligation, not to forsake their flocke for any cause or
danger whatsoeuer: and this cannot by them be more
prudently or mildly performed, then by following
the direction and appointment of their spirituall Supe-
riours, to whom it belongeth to consider whose pre-
sence may be most profitable, & least offensiuē, and
whose absence is most necessary and wilbe best takē:

In Apol.
ad Constā.
vers. finem.

which as they haue hitherto most carefully respected ; as might easily be shewed by some particulers: so there is no cause of doubt, but that they will continue and hold on the same course still.

Now then as concerning the vnlawfullnesse of the Oath (which is exacted of Catholikes, as though it contained only their Allegiance and fidelity due vnto his Maiesty) since his Maiesty hath by his own pen taken in hand the maintenance therof ; I thinke it not fitting for me, or any other Englishmā to impugne the same, except we be driuen and inforced thereunto by such necessity, as cannot be auoided without manifest offence of God, or impeachment of his honour. And therefore I will altogether refraine my poore pen from this discourse ; especially since this matter hath byn handled by men of such authority. For as all Catholikes know, the Pope himselfe hath twice declared this doubt, if their could be any amongst Catholikes ; and that most learned Cardinall, and one of the chiefest lights of Gods Church in this our age, hath oftner then once discussed this difficulty ; to omit what diuers other learned men of diuers natiōs haue performed in the same kind. One likewise of our owne Nation, as we all know, published a Treatise of the same subiect, before he was informed, that his Maiesty himselfe was the Authour of the Apology, which he impugned. And I can witnesse the same certainly of another ; who wrote at the same time, both against the Apology, as not knowing who had set it forth ; and withall, yea chiefly against such Obiections as were inserted in *M. Blackwells* large examination. But this later Treatise being not finished before the other
came

came forth, was afterward suppressed by common consent; chiefly not to giue his Maiesty any further distast in this behalfe, and partly also in hope, that *M. Blackwell* and others might haue byn reclaymed by some other meanes, & those other bookes; though they handled not the matter so particularly, as this did: because *M. Blackwell* gaue some further occasion to enter into the discussions of Catholike authorities and arguments, then his Maiesty had done.

And though since we see not altogether those good effects, which were expected, and consequently the necessity of some such Treatise may seeme to be increased: yet I see not any forwardnesse either in the Authour of that Booke, or any other Catholike learned man of our Nation, to set forth or write any thing of that matter; for still the due reuerence and respect to his Maiestie withholdeth them; and something also the great compassion and commiseration they haue of poore *M. Blackwell*; whome they feare would be but exasperated with any such discourse. Wherefore imitating their example, I will also resolute to passe this matter ouer in silence: only for the discharge of my conscience, and for the setting of others; I thinke it my duety to protest, that I cannot see any the least probability for any Catholike to perswade himselfe, that he may lawfully take this Oath; vnlesse he thinke it no sinne, to disobey his Holinesse, in a matter of this importance, who hath made so manifest and plaine a Declaration in this case: yea vnlesse he will renounce the Canon law, the practice of the whole Church, and of generall Councells, and Popes, the declaration, if not definition, made by them, both

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s with

in generall, and particuler Councells, and by their owne Decretall letters *ex Cathedra*: and finally vnlesse he will depart from, and impugne the doctrine of all Catholike Vniuersities, Schooles, and particuler learned men, which they ground, not only vpon the foresaid principles, but also vpon the expresse word of God, as well in the old as new Testament; and consequently censure all such as maintaine the contrary, if not of heresy, which notwithstanding diuers do, at least of error and great temerity.

And were it not for the reasons aforesayd, it were a very easy matter, briefly to alledge the very words, where all this, that I haue thus touched, is set downe: but I will go no further. And if this which I haue said had not seemed absolutely necessary, I would not haue gon so far; for I doubt not, that though we Englishmē hold our peace according to duty; yet there will not want strangers, who will thinke theselues free from all such obligation; and consequently will not let such bookes go vnanswered, as haue impugned this Catholike conclusion. And if it be true, as I am credibly, yea in a manner certainly informed, that *Barkley* his *Liber posthumus*, is already confuted and answered, it is very probable that *M. Blackwell* cannot escape Scot-free, since that his Examination is published now at length in latin also. Wherefore omitting all this, I will only briefly explicate, for the instruction of the more simple and common sort of Catholikes, in what manner they must be informed of the Contents of this Oath, or any other, before they take it, for by this euery man may in some sort direct his own conscience: and if I be not much deceyued, euidently

dently perceiue, that he is bound vnder mortall sinne, to craue pardon and refuse this, if it shall be offered vnto him.

First then it is necessary, that these three conditions be obserued in euery Oath: *Truth, Iustice & Necessity*, and for the two later it shall not be necessary to say any thing: but only to insist vpon the first, which is so absolutely necessary, that if a man should deliberately sweare against that, which he thinketh to be true, in any matter whatsoeuer, be it neuer so little or light, he should commit a mortall sinne. Likewise if he be doubtfull of any thing, whether it be true or no: and yet will aduenture to sweare it, as though he knew it certainly, he likewise sinneth deadly, though the thing be neuer so true in it selfe: which is also to be vnderstood in the former case. Thirdly, he that lightly perswadeth himselfe, that any thing is so, hauing vsed none, or at least much lesse diligence then the difficulty and obscurity therof requireth, and yet will aduenture to sweare it, cannot be excused from the same sinne. And much lesse he, who taketh no regard, nor care, whether that which he sweareth be true or no, but is ready and resolu'd to take such an Oath, out of feare or other respects, though the thing in it selfe be neuer so false.

These then are briefly the rules, by which euery Catholike, that will not wilfully cast away his soule, must examine his conscience, before he layeth his hand vpon the Booke. And surely for my owne part, I cannot possibly conceyue, how any, though neuer so learned, can truly and in the sight of God depose
all

all doubt, in this Oath which we speake of. For he must needs be in doubt, if not in worse case, so long as he hath not as many, and as strong reasons on his side, as he hath against him: which how it may be, farre surpasseth my vnderstanding: and I haue iust cause to feare, that it passeth theirs also, howsoever they feed themselues with vayne hopes, and wilfull imaginations to the contrary. And if the case of the greatest Clerkes be thus miserable: what shall become of vnlearned men and simple women? Their danger is exceeding great, and their case most lamentable; which I leaue them to weigh and consider, by looking into their owne consciences, with the light, which the foresayd rules will affoord them. Some may perhaps flatter themselues, with hauing recourse, and misapplying the doctrine of Equiuocation to this particular. But this euasion is altogeather excluded, partly by the later clauses of the Oath it selfe, but chiefly by the poynts therof, which are opposite to Catholike fayth and doctrine: for in such matters as so neerely concerne Religion, all Catholike Authcurs, euen those which are most large in admitting these ambiguities do wholly disclayme from them, and condemne them.

Much more might be sayd in confirmation of this Truth, that the Oath can in no wise be admitted: but I will not make any needlesse stay, in so distastfull a discourse; hoping notwithstanding that his Maiesty will easily perceauce, that those which refuse this Oath, carry a most dutifull hart towards his obedience, since they go as farre, as the

the law of God doth permit them ; and do who-
ly renounce that damnable doctrine and dete-
stable practice before mentioned , as
I haue most euidently
conuincd.

*The conclusion to Catholikes , concerning a Petition to be
preferred to his most excellent Maieſtie.*

HAuing now ſayd as much, as I thinke conue-
nient, for your inſtruction and admonition
at this time (moſt worthy and renowned
Confelloers of Chriſt) it remayneth only that I take
my leaue of you : and in a word ſignify my conceipt,
what courſe I thinke moſt fitting for you to take , for
the procuring of ſome remedy and eaſe in theſe your
manifold afflictions & tribulations . And firſt I know
aſſuredly , that we all agree , in cōforming our ſelues
to the will of God , and reſigning our ſelues wholly
together with our liues , liberties , and liuings into
his moſt holy handes , and that we chiefly expect all
comfort and redreſſe of theſe our miſeries , from his
infinite goodneſ & mercy : acknowledging withall ,
that our ſinnes deſerue more grieuous puniſhments :
for which cauſe our chiefeſt care muſt be , to amend
our liues , increaſing dayly in all vertuous conuerſa-
tion and perfection , ſeeking as our Sauour exhorteth
vs , in the firſt place , the kingdome of God , and the
juſtice therof, and the not doubting, but that he will

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ſee

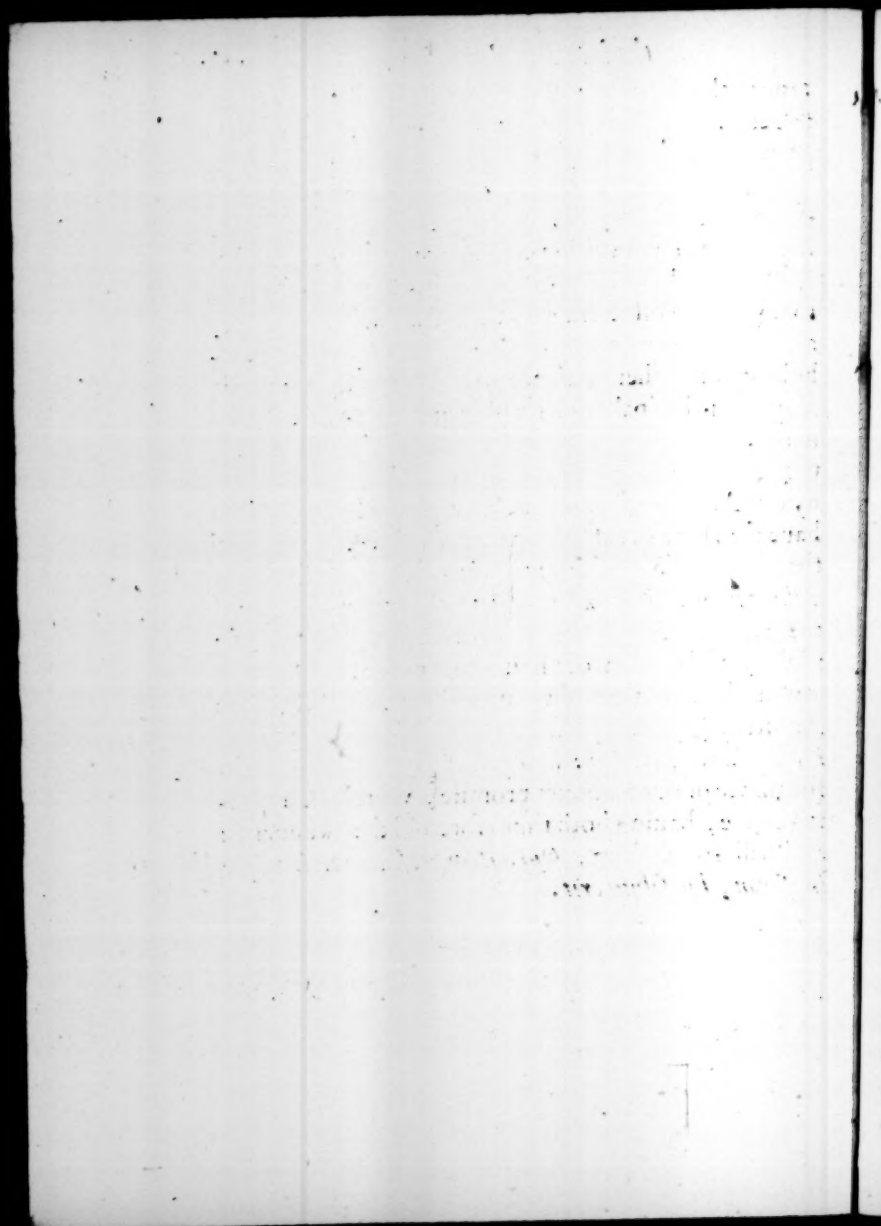
fee vs want nothing els, which is eyther necessary or profitable for vs.

This being presupposed, our next care must be, to giue his Maiestie all satisfaction, which lyeth in our power to performe; hoping very confidently, that he out of his naturall & accustomable Clemency, whereof we haue had some tast in this Proclamatiō, of which we haue treated, will accept of our good will, and exact no more, then may stand with our conscience, and the saluation of our soules. All which we most willingly and freely offer vnto him; being so farre from that ill affection, and disloyall carriage, which our Aduersaries informe against vs: that we will be allway most diligent to inquire and seeke out the vttermost endeauours, which may be pleasing and acceptable to his Maiesty: and hauing found them, will also most faithfully performe them: so that in all such things as shall concerne our duety and Allegiance, we will not only consider, what we ought to do, but what is lawfull, and may be done.

To which intent we further also protest, that we would most willingly admit the Oath, which is exacted of vs, and are hartily sory, that it conteineth any such thing, as is repugnant to our Catholike faith and doctrine: and that it may appeare, that this is in truth, and before Almighty God, the only obstacle and impediment, which withholdeth vs from taking the same: we shall acknowledg it for a very high fauour, if his Maiesty shall vouchsafe to let the matter be discussed by learned men on both sides: for we nothing doubt, but that such is his Maiesties great iudgment and equity, especially in matters of this importance

tance, that hearing what ech part can alleadg for the-
selues: he will easily discern the truth to be on our
part, in this cause and question:

And if further also his Maiesty shalbe pleased to
examine, whether our be the ancient and Catholike
faith or not; we verily perswade our selues, that his
Maiestie will at least pronounce this sentence for vs;
that we haue sufficient ground to stay where we are,
and not to alter for any other; which want the pro-
bability or rather euidence, which we haue in this
mayne, principall, and truly fundamentall contro-
uersy. And this is all, that I can thinke vpon at this
present; in which if we be contradicted and crossed
by our Aduersaries, as hitherto we haue byn: we shall
haue the more occasion to acknowledge the truth of
that saying of *S. Paul: Patientia vobis necessaria est, vt* Heb. 10.
voluntatem Dei facientes, reportetis promissionē. And
there is no remedy left but to cōfort and confirme our
soules, and exhort our selues to remayne constant in
our fayth, with that other encouragement of the same
Apostle: *Quoniam per multas tribulationes oportet nos* Act. 14.
intrare in regnum Dei: being well assured of the per-
formance of our Sauours promise, which he repea-
ted twice, hauing both times foretold the like euent:
and still concluding, *Qui autem perseuerauerit vsque* Matt. 10.
in finem, hic saluus erit. 14.



113

AN
EPISTLE
TO DOCTOR KING,
in the behalfe of the Iesuites.

TO
THE VVORSHIPFULL
M. IOHN KING
DOCTOR OF DIVINITY,
Deane of Christ-Church in Oxon. and
Vice-Chancellour of the
same Vniuersity.



ORSHIPFULL Maister
Doctor,

Whiles this my Treatise was in printing, I was requested by some of good sort, to adde by way of Appendix, this little Libell, which you shall see heere set downe. Wherefore being desirous to yield them all satisfaction; I began to thinke with my selfe, to whome I might direct it. And presently you were represented vnto me in the first place: and you seemed in all respects so fitte, that I esteemed it lost labour, to stay any longer in that deliberation.

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The reasons which moued me to this resolution were these. First your exceeding great earnestnesse against the Iesuities, who are made the subiects of this Libell. Secondly your manner of writing, which is so like to this; that if it had come out of *England*, I nothing doubt, but that many would haue deemed you the Author therof. Whertore thirdly, I perswaded my selfe, that this might serue you for a looking-glasse; and perhaps you would more easily perceiue your owne fault, if you beheld it in another. Fourthly, if this good effect should faile by the defect of due consideration in you: yet others would not be so blind, but that they would be able to see, that railing without reason, deserueth no other answer then silence. And that as the Iesuities are carefull to confute all such calumniationes, as carry any colour of truth: so they are wise inough to conceyue, that nothing doth more conuince their innocency, and the impotency or impudency of their aduersaries, then such lying Libells, and fond inuectiues.

And surely I much admire your want of consideration in this kind, especially because you haue not taken so great regard of your owne credit, as this Libeller hath done; who by concealing his name, provided for himselfe, and yet might hope that at least among the cōmon sort, and simple people, he might meet with some gulls: But you both in your owne name and person, haue not byn ashamed to present your idle inaginations, to the chiefeest, grauest, and wisest of the whole Realme. You remember in what audience your rayling Sermon, voyd of all reason, wit, or learning, was preached; and here it is reported

a rasall is
to raise so
of h.

ported, that now of late you haue in a most ridiculous manner, disputed that question in your Vniuersity, *Whether the Iesuites are to be permitted in a Christian Common wealth, or not*: we expect to see, if you will think it worth the printing, of which we haue no great cause to doubt, since it can hardly be worse, then your sermon was. - But if I be not much deceiued, if you play the Sophister as well in that, as you did the Scold in the other; you are like to go vnanswered in both, as deseruing rather contempt then any answere, and falling your selfe into the same pit of hatred, which you thought to haue digged for the Iesuites; since that it is most true and certaine, which *Ecclesiasticus* writeth of all such rash, intemperate, and Sophisticall wranglers: *Temerarius in verbo suo odibilis erit*. And againe: *Est odibilis, qui procax est ad loquendum*. And finally: *Qui sophisticè loquitur, odibilis est*; of which he giueth the reason in the words following: *In omni re defraudabitur: non est enim illi data à Domino gratia. Omni enim sapientia defraudatus est*. The rest I leaue to your owne consideration, and will stay you no longer frō the Libell it selfe, with which perhaps you will be more delighted. It is printed in French, and the title is this:

A HIDDEN MYSTERY,
Which the Iesuites exercise, when they resolve to cause a King to be murdered.

VVhen they will make one to
take a resolutiō to murder his
S 2 King

Malicious
folly, the
whole con-
tents of this
libel: which
whofoever
doth believe
must of force
cleare the
Iesuits from
all imputa-
tiō of trea-
son, vntill
these parti-
culers be
proued: so
blind is en-
vy, that it
disproueth
that, which
it labour-
eth most of
all to proue.

King; after that such an vnfortunate per-
son is entred into their meditation or chā-
ber of prayers; this Internall race obserue
their time, and put before him a knife,
folded vp in a scarfe, shut vp in a little
iuory chest, couered with an *Agnus Dei*,
written about with many perfumes, and
odoriferous characters: and when they
draw it out themselues, they cast some
dropps of holy-water vpon it, and then
they hang at the haft of the sayd knife,
fue or six graines of corall, which are
blessed, giuing to vnderstand, that so
many blowes, as shall be giuen with this
knife, so many soules shall be released out
of Purgatory.

Afterward putting it into the murthe-
rers handes, they pronounce these wordes,
saying: Goe, like *Iephthē*, the sword of *Samp-
son*, the sword with which *Dauid* did cut of
Goliath his head, the sword of *Gedeon*, the
sword with which *Iudith* did cut of *Holofer-
nes* his head, the sword of the *Machabees*,
and the same with which *S. Peter* did cut of

*He would
say Iulius.

Malchus his eare, and the sword of Pope *
Iulian the second, with the which, brea-
king

king the forces of the Princes, he tooke out of their hands; with great effusion of bloud, the Cittyes *Sezza*, *Imola*, *Fayance*, *Furli*, *Bologna*, and many other Cytties: Goe and be valiant, and God strengthen thy arme.

After this, this Infernall race kneele all downe, and the most renowned or qualified amongst them, maketh the coniuration, saying as followeth: Come *Cherubims*, come *Seraphims*, *Thrones* who rule, come blessed Angells, Angells of charity, come and fill this holy vessell with glory & eternity, and bring him presently the crowne of the *Virgin Mary*, of the *Patriarches*, and of the *Martyrs*, for he belongeth no longer to vs, but to you. And thou o dreadfull and terrible God, who hast reuealed to him in his prayer and meditation, that he ought to murther a Tyrant, and an Heretike, to giue the crowne to a Catholike King, and being by vs disposed to this murther, vouchsafe to fortify his senses, & increase his force; to the end, that he may accomplishe thy will, & vouchsafe to arme him with harnesse of thy

prouidence, that he may escape frō those, who would apprehend him : Giue him wings, that the spight of these *Barbarians* may not touch his sanctified members. Extend the beames of thy ioy vpon his soule, to the end, that by it, the body also may be encouraged, that it may chearfully dispose it selfe to this combat without feare.

This coniuratiō being thus made, they carry him before an Aultar, where they shew him a Picture, wherein the Angells haue lifted vp & eleuated *Iames Clemēt* the *Iacobin*, and represented him as it were before the thone of God, saying: Lord, behold thy pupill, behold thy defender, and the accomplisher of thy Iustice; and all the Saints rise out of their seates, to make him place.

And when all these things are done and finished, there are no more but 4. Iesuits, which may speake with this party: and when they come neere him, they say vn-to him, that they seeme to perceiue, that there is some Diety in him, and that they are so astonished with the light, shining in him

him, that they kisse his hands and feet,
 & they accōpt him not a man any longer;
 they esteeming themselves as it were halfe
 vnworthy, of the happinesse and glory,
 which he hath already obtained; and sigh-
 ing they say vnto him: I would that God
 had chosen me, and called me to your e-
 state; since I should be truly assured, that
 I should go really & directly to Paradise,
 without comming at Purgatory.

This is the tenour of this Libell *verbatim*, printed
 this present yeare 1610. without name of Author or
 place, or any allowance or permission; only it is said
 to haue bin put into the hands of a certayne welwiller
 of the reformed Religion. It is no part of my meaning
 to declare any further the absurd and malicious folly
 wherewith it is stuffed, which is so apparent of it selfe.
 You *M. Doctor* may choose whether you will belieue
 & defend it, or not. Only I mus ad, that if you should
 chance to thinke your selfe hardly vsed, by being cō-
 pared to this Libeller; though I cannot easily belieue,
 that you will make this exception: yet I hould it not
 amisse to tell you, that this hath byn briefly, but yet
 effectually proued of you, in a certaine *Sober Recko-
 ning*, which that most Excellent Author *P. R.* hath
 not long since made with *M. Thomas Morton*: You
 shall find it in the Appendix concerning a Case of E-
 quiuocation, *num. 5. & sequentibus*. Wherefore vntill
 you

AN EPISTLE

you cleare your self in that I think it were but a need-
lesse labour, to charge you any further. My wilhes
are, that you would rather amend, then excuse this
foule fault, togeather with the rest : and so I commit
you to Gods mercy.

Your sincere friend in Christ
Iesus, M. C.

FINIS:

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11